THE MYSTICAL BODY OF CHRIST ACCORDING TO THE WRITINGS OF FATHER WILLIAM JOSEPH CHAMINADE

A STUDY OF HIS SPIRITUAL DOCTRINE

A THESIS

Submitted to the Faculty of Theology
of the University of Fribourg
in Partial Fulfillment
of the Requirements for
the Degree of Doctor of Theology

by

THOMAS STANLEY, S. M.

ST. PAUL'S PRESS, FRIBOURG, SWITZERLAND
1952

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NOTE

All the quotations from the writings of Father Chaminade appear in the text according to the author's translation. When the French text has not been published, it has been reproduced in the footnote. Because these texts were usually written hastily for Father Chaminade's personal use and never intended for publication, they will be found to contain faults in spelling, accentuation, and style; there will be omitted words and sudden jumps from one thought to another. The reader must constantly bear these points in mind, for the texts have been reproduced in strict conformity with the original documents.

INTRODUCTION

The Writings of Father Chaminade: a Classification and an Evaluation

The Reverend William Joseph Chaminade, honorary Canon of the Cathedral of Bordeaux, Missionary Apostolic, and founder of two religious congregations, The Society of Mary (Marianists) and the Daughters of Mary Immaculate,[1] was among the most outstanding priests to figure in the readjustment period that followed the upheaval of the French Revolution. Born April 8, 1761, at Perigueux, France, he received his elementary education first in his native city and then in the neighboring town of Mussidan where his brother and spiritual director, Jean-Baptiste, a priest and former Jesuit,[2] was a member of the faculty of the College, and his brother, Louis, a student. While yet in the midst of his studies, he was admitted to the Congregation of St. Charles, a community of priests modeled on the *Mission* of Perigueux. He studied his philosophy in Bordeaux at the College de Guyenne and began his theology there. He finished his priestly studies in Paris at the Collège de Lisieux directed by the Company of St. Sulpice. At the age of twenty-four he advanced to the priesthood and then obtained a degree in theology, probably in Bordeaux.[3]

Returning to the College of Mussidan and to his two brothers, now both priests, he lent them valuable assistance in serving as professor and treasurer. Their united efforts restored to the College, which had been somewhat on the decline, its former renown and prosperity. But in 1789 occurred the outbreak of the French Revolution and the priests of the Congregation of St. Charles, because of their steadfast

[1] The word *Immaculate* was added only on July 14, 1869. Cf. Henri Rousseau, *Adèle de Trenquelleon* (Paris: Gabriel Beauchesne, 1921), p. 689.

[2] Cf. R. P. J. Simler, *Guillaume-Joseph Chaminade* (Paris: Librairie Victor Lecoffre, 1901), p. 14.

[3] Cf. Simler, *op. cit.*, pp. 12-25.

and outspoken opposition to the Civil Constitution of the Clergy, were forced into hiding. Father Chaminade went to Bordeaux where, thanks to the protection of the Mother of God, he carried out a secret and effective apostolate among the faithful.

During a lull following the initial Reign of Terror, a *coup d'état*, staged by the Jacobins in the spring of 1797, resulted in a severe decree exiling all priests listed, rightly or wrongly, as *emigrés*. Consequently, Father Chaminade, who was so listed, was obliged to take refuge in Spain at Saragossa. It was during the three years he spent there in study and meditation at the shrine of Our Lady of the Pillar that he conceived and implemented the ideal that motivated him during the remainder of his life.[4]

Upon his return to Bordeaux in 1800 "he immediately set to work to organize the young people of the city and he gave them as their model the fervor and dynamic growth of the first Christian communities".[5] He organized, directed, and developed various societies of young men and young women, of fathers and mothers, of workmen and professional men, and united them all in a vast Sodality of the Immaculate Conception, having its headquarters in the chapel of the Madeleine in Bordeaux. He inaugurated and directed an amazing number of activities, all of them stemming from the central one of the Sodality. Cardinal Donnet said of him in 1869:

> Father Chaminade was an eminent and respectable man. We do not properly know him or appreciate him; we hardly remember him as we ought. Yet should you trace any apostolic work in Bordeaux to its origin, you will find at the beginning of every one the name of Father Chaminade.[6]

Thus, for example, the entire personnel, director, professors, and students of the reorganized seminary of Bordeaux came from the Sodality; the first novitiate of the Brothers of the Christian Schools after the Revolution was set up by Father Chaminade on his property at Villa St. Laurent and directed by him, the Sodality furnishing the vocations; together with Mademoiselle de Lamourous, one of his first and foremost Sodalists, he brought about the foundation of the Misericorde, a refuge for wayward girls; the Orphanage of Bordeaux

[4] *Ibid.*, pp. 62-107.

[5] William Ferree, S. M., "The Marianists", *The Marianist*, XXXIX, (January 1948), 4.

[6] Simler, *op. cit.*, pp. 209-210.

was reorganized by members of the Sodality; a "library of good books" was founded by Father Chaminade and soon established branches in the neighboring towns; under his patronage also, a Baker's Guild was organized as well as The Ladies of Retreat, the Student's Society, and a club for the chimney sweeps of Bordeaux.[7]

But the action of Father Chaminade's Sodality was intensive as well as extensive. Out of it came the nuclei of two religious congregations.

> Within this first society there gradually developed a group which consecrated itself entirely to the Christian apostolate while continuing to live, however, in the world and carrying on their former profession there. This group took private vows of chastity, obedience, and the teaching of the Christian faith and it served as an interior powerhouse and reservoir of leadership for the larger group in which it had grown up.
>
> Finally in 1815 and 1817 a number of these 'religious living in the world' embraced the full religious life by the foundation of the Daughters of Mary and the Society of Mary. Originally their task was to train and direct the members of the Sodality but it was not long until it became evident that one of the best instruments of such training was a system of Christian schools so that both Societies soon turned their attention to Catholic education of all kinds and at all levels.[8]

At the time of the foundation of the Society of Mary Father Chaminade was fifty-six years old. Yet, despite his advanced age and the demands made upon his time as director of the Sodality and its numerous activities and by the voluminous correspondence which he carried on with distant spiritual sons and daughters, he undertook as well to resolve the multitude of problems, financial, legal, and psychological, that are involved in the founding of new religious congregations. No sooner had he gotten these matters under control in 1839 with the completion of the first Constitutions of the Society of Mary, than there occurred the great trial of his resignation and its attendant unpleasantness which crucified him during the next and last ten years of his life.[9]

[7] John E. Garvin, *The Centenary of the Society of Mary* (Dayton: Mount St. John Press, 1917), pp. 53-56.

[8] Ferree, *op. cit.*, p. 5.

[9] Cf. Katherine Burton, *Chaminade, Apostle of Mary* (Milwaukee: The Bruce Publishing Co., 1949), pp. 214-232. Though written for popular consumption rather than for scientific exposition, Burton's book benefits by the more recent discoveries made concerning these last years of Father Chaminade and for that reason, it is referred to here.

From this brief outline of the life and activities of Father Chaminade it is easy to see why he never found time for extensive writing along speculative lines. His work, conceived in crisis, was realized in the midst of one of the greatest upheavals of modern times. In the face of the growing anti-religious tendencies and a shortage of priests capable of adjustment to the social tempo of the times, Father Chaminade was forced to dissipate his almost boundless energy in an ever-increasing number of activities and to scatter the brilliant stones of the mosaic of his daring and original concept of the modern apostolate and its underlying spiritual doctrine in a large volume of letters, notes for instructions, and uncompleted essays.

Until recent years, "a kind of adolescence in which the Society's principal energies went into growing bone and sinew"[10] kept his spiritual sons and daughters too occupied with the problems of organization and expansion to undertake to uncover the wealth and scope of his motivating idea. And his own profound humility which went so far as "to willingly let himself be told ideas of which he knew himself to be the originator" [11] hid his name and his plans and his activities in historical obscurity outside the confines of his own foundations.

General Problems Concerning the Writings of Father Chaminade

A man with a twentieth century mind, Father Chaminade was hampered by nineteenth century customs. He solved this problem by a series of short cuts that are a credit to his genius and disinterestedness, but a headache to the researcher who wishes to examine his work in conformity with modern rules for scientific analysis. His life and his energy was directed to one principal end: to leave to posterity an idea, or ideal, and an organization which would perpetuate this idea. Had he chosen a literary means, a book or scientific exposition, for the perpetuation of his idea, the researcher's job would be simple, perhaps even unnecessary. In choosing the more dynamic way, Father Chaminade better assured the dispersion and prolongation of his idea, but exposed it to the danger of a gradual loss of clarity.

Anyone undertaking an examination of the writings of Father Chaminade is immediately confronted with the following problems:

[10] Ferree, *op. cit.*, p. 22.

[11] Unpublished letter of Paul Bonnefous (March 29, 1847) seemingly to Father Caillet. Cf. dossier: Bonnefous; Archives of the Society of Mary, Rome; Box 16.

1) **The problem of the secretaries.** During his lifetime, Father Chaminade employed some thirty different secretaries [12] whose abilities and characters differed greatly. They were employed by the Founder mainly to help him with his voluminous correspondence, but he used them as well in drawing up other documents. The difficulty arises from the fact that there was no set pattern of procedure in Father Chaminade's dealings with these men. To some, as for instance Bro. David Monier, he allowed a great deal of responsibility, giving them only the principal ideas for his letters and letting them work out the details. To others, as for instance his nephew Jules Chaminade, he gave little leeway, dictating his letters exactly and correcting the final copy meticulously. To complicate matters further, little is known about a great number of these secretaries, their capabilities, their reliability, and the degree of influence they had on the writings set down in their hand but signed by Father Chaminade.

2) **The problem of the collaborators.** Father Chaminade was an excellent judge of men. He was quick to recognize and appraise their abilities. Thus, as was often the case, whenever he had an idea to

[12] Known secretaries of Father Chaminade and the probable dates of their service in that capacity:

David Monier	(1804 – 1849?)
M. Davasse	(1809)
Auguste Perriere	(1819 and 1821)
Louis Rothéa	(May 1821 – Aug. 1823)
Jean-Pierre Tissier	(Aug. 1823 – Jan. 1826)
Jean Nogues	(May 1825)
Antoine Conrad	(Sept. 1826)
Jules Chaminade	(May 1826 – Mar. 1829)
F. X. Weber	(Mar. 1829 – July 1830)
Guyon de Bellevue	(July 1830)
Victor Morel	(Jan. 1830 – Sept. 1832)
Theodore Troffer	(Oct. 1832 – June 1833)
François Bonnet	(Feb. 1833 – May 1833)
Gabriel Deshayes	(July 1833 – Oct. 1833)
Charles Bonnefoi	(Nov. 1833 – Sept. 1836)
" "	(Sept. 1838 – Nov. 1838)
" "	(Sept. 1839 – Feb. 1841)
François Prost	(Sept. 1836 – Sept. 1838)
Narcisse Roussel	(July 1838 – Sept. 1838)
" "	(June 1839 – Feb. 1844)
Oscar Corbin	(Nov. 1838 – Sept. 1839)
Jean-Baptiste Romain	(Sept. 1840 – 1844)
Pierre-Joseph Michaud	(Sept. 1844 – Sept. 1845)
Paul Bonnefous	(Aug. 1845 – May 1847)
Joseph Loustau-Lamothe	(Sept. 1846 – Jan. 1850)
M. Courand	(Sept. 1849 – Dec. 1849)

be developed, a book to be written, a work to be put into operation, and, because of the press of his manifold duties, no time to do it himself, he would wait for Providence to send him a man he thought capable of the task and then confide it to him. Such was the case in regard to the works: *Direction sur l'Institut des Filles de Marie* (also called *Cahiers de Direction*) by Bro. David Monier, S. M.; *Exercices Spirituels* (also called *Direction de la Société de Marie*) by Father Jean-Baptiste Lalanne, S. M.; *Direction sur l'Institut de Marie* by Father Charles Rothéa, S. M.; and *Catéchisme des Silences* and *Catéchisme d'épuration* by Adèle de Trenquelléon. We know that in all these works, which were well circulated among the early members of the Society, Father Chaminade supplied the fundamental ideas, but we do not know to what extent the collaborators' own ideas have been intermingled. In any case, the entire work always had the approval of the Founder before it was circulated among the Brothers.

3) **The problem of the copyists.** Father Chaminade wrote any number of spiritual essays on the direction of souls, meditation, and various Christian virtues. Some of these were written at the request of a member of the Society who needed the information, as for instance, a novice-master or chaplain. Others were written for the Society in general during rare moments of liberty. Usually the latter were never finished. Naturally the members of the Society were eager to obtain copies of these essays and borrowed the originals either from the recipients or from Father Chaminade himself on the occasion of one of his visitations. These they copied down into notebooks which they kept for that purpose. Many of these notebooks have been collected and are preserved in the Archives of the Society of Mary in Rome. Oftentimes they represent the sole extant copy of an essay written by Father Chaminade. Unfortunately the copies are not always complete, for the copyist sometimes either wrote down only those parts of the original which interested or appealed to him, or was forced to return the original before he had completed his copy.

4) **The problem of the official copies.** Besides the unofficial copies made out of devotion or personal desire, there were also the official copies prepared by Father Chaminade's secretaries and signed by him. Where only one such copy was made, no problem arises, but oftentimes several such copies were prepared (e. g. one for each house

of the Society of Mary). When he reread these copies, Father Chaminade sometimes added corrections to some of the copies but not to others thus giving rise to several slightly different versions, all of them equally authentic.

5) **The problem of Father Chaminade's style.** Father Chaminade had a penchant for two particular kinds of writing: 1) the topical sentence outline and 2) the catechetical exposition. These preferences were not due to any inability on his part to compose a well developed essay on a given subject, for certain of his writings bear witness to a latent ability as a forceful essayist. It was an overcrowded timetable and the ever-insistent press of administrative matters that forced him into these particular modes of writing. As a result, Father Chaminade's writings, even his letters, will be found to skip from topic to topic like a flat stone over water, touching only important points and setting in motion expanding waves of thought to be ridden out by his reader. Thus in his writings, his spiritual doctrine is **indicated** rather than developed, and anyone who reads him in a merely passive manner expecting a fully developed and scientifically exposed teaching is liable to miss the originality of his doctrine. Therefore, whoever undertakes to set forth his spiritual doctrine scientifically and in detail is obliged to work out for himself the development of the ideas indicated in his works rather than to merely collect and collate a mass of already digested material.

6) **The problem of Father Chaminade's eclecticism.** Father Chaminade was eclectic, but in an original way. The constant press of affairs left Father Chaminade no leisure to work out his ideas and plans in his own way. Time and again he tried this method, but was always obliged to leave an unfinished work. When he came to realize this situation and to foresee how little chance there was of it ever changing, he set about looking for already developed works that came close to what he wanted and which he could adapt and revamp for his own purposes. Sometimes he could not even find a close substitute. In such a case he would adopt accepted phrases and statements and redefine them completely.[13] This redefinition is not always apparent

[13] This practice was also characteristic of the great Cardinal de Bérulle. Cf. Henri Bremond, *Histoire Littéraire du Sentiment Religieux en France*, III (Paris: Bloud et Gay, Editeurs, 1921), p. 64.

to a cursory reader of his work but only to one who has examined it carefully and at some length. To those who lived in contact with Father Chaminade these "redefinitions" were well known and accepted without hesitation, and hence no one ever felt the need of setting them down explicitly. They were simply taken for granted. But the passage of time and preoccupation with other matters dimmed the memory of these redefinitions and thus necessitated a careful re-examination of his writings to discover them once more.

7) **The problem of the manuscripts.** A great part of the writings of Father Chaminade is unpublished or published only in excerpt form, and this state of affairs necessitates a visit to the Archives of the Society of Mary in Rome for anyone who has to read all that the Founder has written. Moreover, there exists to date no complete list of all the works of Father Chaminade. This unfortunate circumstance further complicates the researcher's problem by obliging him to check over a great deal of foreign material in order to find what he needs and all that he needs. It is the purpose of this introduction, therefore, to set forth such a list and to classify and evaluate the mass of scattered manuscripts the author read in preparation for this thesis.

I. Published Works

A. Manuel du Serviteur de Marie

The only existing work known to have been published by Father Chaminade is the *Manual of the Servant of Mary*.[14] There were six successive editions of the *Manual* during his lifetime: those of 1801; 1804; 1814; 1821; 1828; and 1841-1844.[15]

The first edition (1801) was published by the Imprimerie DeLéon, rue des Ayres 14, Bordeaux. It was "in-16" and its 144 pages con-

[14] *L'Esprit de Notre Fondation*, I, (Nivelles: Imprimerie Havaux-Houdart 1910), p. vii.

[15] Only the editions of 1804, 1821 and 1841-1844 were available for consultation. Information concerning the others was obtained from the *Esprit de Notre Fondation*, which describes each edition in detail. However, since the differences between the editions not available and those which were consulted are minor ones involving only pagination, size, and material not pertinent to this thesis, the inaccessibility of the editions of 1801, 1814, and 1828 is not of major importance here.

tained a Preliminary Discourse, an enumeration of the obligations of a person consecrated to the Blessed Virgin, a series of counsels for the practice of these obligations, as well as numerous prayers, songs, and ceremonies used by the Sodality.[16]

A second edition of 1000 copies in 1804, also printed by DeLéon in-16, had 396 pages and its contents were identical with those of the first edition except for the absence of the prayer "Ave Virgo" and a list of the "seven glorious and the seven joyous" mysteries of the Blessed Virgin Mary. In addition it carried a liturgical section containing Mass prayers, exercises for confession and Communion, vespers, the "eulogies of the Blessed Virgin for every day of the year," and various prayers and songs.[17]

An edition of 2000 copies was published in 1814, but no copy of it can be found today.[18]

The edition of 1821 was entitled: "second edition". 3000 copies were printed at Bordeaux by Lavignac in a new oblong and elegant format of 487 pages. The contents were greatly revised. There were now two parts. The first part contained the prayers and exercises common to all the faithful, and the second, the prayers and exercises proper to the Sodality.[19] The section proper to the Sodality opened with the *Introduction to the State of a Sodalist* which was edited by the somewhat obscure pen of the secretary of Father Chaminade, Brother David Monier,[20] of whom Father Lalanne once remarked,

[16] Cf. a handwritten note by Father Lebon on page 222 in an annotated copy of *l'Esprit de Notre Fondation*, I, Archives of the Society of Mary, Rome; Box 49.

[17] *L'Esprit de Notre Fondation*, I, pp. 223-224.

[18] *Ibid.*, pp. 224-225.

[19] *Ibid.*, pp. 225-226.

[20] Brother David Monier, S. M. (1757-1849), is one of the most curious personages surrounding Father Chaminade. He was born at Bordeaux in 1757. He became a lawyer and at the outbreak of the Revolution went to Paris full of enthusiasm for reform. But the excesses of the Terror brought about in him a political reversal and involved him in a series of melodramatic adventures throughout Europe in an attempt to restore the monarchy to France. Soon he was arrested by Napoleon's police and imprisoned in the Temple, but he was later set at liberty. He returned to Bordeaux shorn of all taste for politics but as indifferent to religion as ever. He shortly came into contact with Father Chaminade and his work and was captivated by him. He made a long retreat under this new guide and emerged transformed. He determined to devote the rest of his life to work of the apostolate and put himself entirely at the disposal of Father Chaminade. During the following years he became the most active secretary that Father Chaminade ever had, writing out for him with great facility, but in a style often obscure, letters, memoranda, and regulations. He set himself

"He writes as badly as he speaks well".[21] The 6000 copy edition of 1828 printed at Besançon by Outhenin-Chalandre was an exact reproduction of the 1821 edition but in a new format of 360 pages.[22]

The last edition, also published at Besançon by Outhenin-Chalandre, presented another major revision. It appeared in two volumes. Volume II, which came out in 1841 is the reproduction, for the most part, of the edition of 1821 more developed, in the first part, in liturgical texts, but deprived, in the second part, of the directions for living a Christian life contained in the previous editions. Volume I, containing 144 pages, appeared only in 1844. A first part, consisting of twelve chapters, treats of our knowledge of Mary. The last five of these chapters are in the form of a dialogue between the soul and St. Joseph. They, and those of the second part, appear to have been written by another and inferior hand. The second part, divided into five chapters, treats the cult of Mary.[23] This edition was put out by Father Jean-Baptiste Fontaine, S. M.,[24] then residing at St. Remy, under the direction of Father Chaminade who was living in Bordeaux.[25]

to the study of Holy Scripture, of the history of the Church, and of ascetic writers and he achieved not a little competence in these fields. At the time of the foundation of the Society of Mary in 1817, though he was already past sixty, he asked for admission. The Founder tried to dissuade him, but he persisted and was admitted to the profession of perpetual vows in 1821. During the Generalate of the Founder he rendered invaluable help in the administration of the Society. At times his excessive imagination and his dogmatic manner caused difficulties between him and the Founder, but his profound faith always brought him out of them. His last years he passed in retirement at the Madeleine where he lived in the room above Father Chaminade. He died on January 16th, 1849, just a year before the Founder. (Cf. *Lettres de M. Chaminade*, I, (Nivelles: Imprimerie Havaux, 1930), pp. 40-41.)

[21] Cf. Simler, *op. cit.*, p. 389.

[22] Cf. *L'Esprit de Notre Fondation*, I, pp. 226 227.

[23] *Ibid.*, pp. 227-228.

[24] Father John Baptist Fontaine, S. M., a man of robust constitution and a tireless worker, was one of the more gifted early members of the Society of Mary. He was born at Beauvais, France, where he later attended classes at the minor and major seminaries. When he made known a desire to enter the religious life, he was directed to the Society of Mary by Father Gignoux, Superior of the seminary and a former Sodalist in Bordeaux. He was received into the Society in 1830 and had his religious formation from Father Chaminade himself. In 1834, not long after his ordination to the priesthood, he was sent to replace Father Lalanne as director at St. Remy. The General Chapter of 1845 named him second Assistant to the Superior General and as such he took part in the unfortunate conflict that sorrowed the last years of Father Chaminade. In 1861 he fell a victim of scarlet fever and died on June 3rd. His thesis for a doctorate in theology had just been approved. (Cf. *Lettres de M. Chaminade*, III, pp. 68-70.)

[25] Cf. *Lettres de M. Chaminade*, III, p. 68, note.

B. Petit Traité de la Connaissance de Marie

In 1927 the first seven chapters of the first volume of the 1841-1844 edition of the *Manual of the Servant of Mary* were reprinted together with some selected extracts from the writings of Father Chaminade by Téqui in Paris. Of it the Rev. A. de Becdelievre, S. J. says:

> It is a substantial work, full of ideas and doctrine, short, simple, precise, and capable, I believe, of doing as much good as *The Glories of Mary* of St. Alphonsus Liguori or the *True Devotion* of Bessed Grignion de Montfort.[26]

But the 1841-1844 edition of the *Manual* was put out by Father Fontaine in St. Remy while working under the direction of Father Chaminade who was in Bordeaux. Who then is the author of this treatise? An unsigned article in the January, 1927, edition of the *Apôtre de Marie* states that basically it is the work of Father Chaminade, but in form, that of Father Fontaine.[27]

These are the facts in the case: On the 16th of June, 1840, Father Chaminade in a letter to Bro. Enderlin, S. M., speaks of a "little discourse" on the Blessed Virgin Mary which he had in mind to put at the beginning of a new edition of the *Manual*.[28] Later, in July of the same year, Father Fontaine submitted a manuscript for a revision of the *Manual* to Father Chaminade.[29] The manuscript as corrected by Father Narcisse Roussel[30] and approved by Father Chaminade

[26] Rev. A de Becdelievre, S. J., "Le Père Chaminade et son Petit Traité de la Connaissance de Marie", *Les Cahiers Notre-Dame*, X (April 1934), 117.

[27] "Petit Traité de la Connaissance de Marie", *L'Apôtre de Marie*, XVIII (January 1927), 281.

[28] Cf. *Lettres de M. Chaminade*, V, p. 186.

[29] Unpublished letter written by Father Fontaine at St. Remy, July 4, 1840, to Father Chaminade. Archives of the Society of Mary, Rome; Box 18.

[30] Father Narcisse Roussel, one of the most brilliant men to come into contact with Father Chaminade, was destined to play a most perfidious role during the last years of the life of the Founder. He was born in 1813 in Orgelet, France, and was admitted, though hesitantly because of a charge against him of moral weakness, to the novitiate of the Society of Mary in 1835. He had already completed a part of his theological studies. He made his novitiate under Father Caillet, S. M., and in 1836 came under the guidance of Father Chaminade who recognized his great intellectual ability. In 1838, the Founder began to use Father Roussel as his secretary. Under the direction of the Founder, he appeared to make sufficient progress in the reform of his character to warrant an appointment, after his ordination, as director of a house at St. Hippolyte, but, left to himself, he succumbed once more to his weakness and was immediately recalled to Bordeaux. There he began anew his personal reform and served once more as Father Chaminade's secretary. In the midst of a crisis provoked by the resignation of Father Lalanne and a judicial process involving

was returned to Father Fontaine in September, 1840.[31] But in January of 1843 Father Fontaine wrote to M. Roussel that the Archbishop of Besançon had lost the **unique** manuscript of the first volume and that it was necessary for him to begin the work all over again.[32]

An examination of these facts and the contents of the first volume of this edition makes clear the following points:

1. In his letter to Brother Enderlin in 1840, Father Chaminade does not expressly state that he himself is writing the "little discourse" on the Blessed Virgin, but merely that he intends to include it in a new edition of the *Manual*. He could easily have commissioned Father Fontaine, who had had an excellent theological training, to do it.[33]

2. The fact that Father Fontaine submitted his work to Father Chaminade indicates that he was evidently trying to express the doctrine of Father Chaminade and not his own ideas on the subject.

3. Examination of the text of the first volume of the 1841-1844 edition reveals a decided difference in content and style between the first seven chapters and the rest of the book even to the casual observer and thus gives unmistakable evidence of a double authorship. These last five chapters, then, are probably due to the pen of Father Narcisse Roussel. This supposition is borne out by the fact that Father Fontaine in his letter to Father Roussel excuses himself for having deleted some lengthy passages.[32]

4. Internal evidence indicates great conformity between the ideas expressed in the text and those found in Father Chaminade's notes for instructions, but the style and phrasing differs.

5. Despite the fact that Father Fontaine maintains that the Bishop lost the **unique** manuscript and that he had to rewrite the **entire** volume one, we cannot but suppose that the frustration he felt on hearing this news caused Father Fontaine to use stronger terms

the Society of Mary and M. Auguste Brougnon-Perriere, Father Chaminade was forced by circumstances to temporarily appoint Father Roussel as Second Assistant in the General Administration. In that capacity, Father Roussel, by clever chicanery, brought about the resignation of Father Chaminade as Superior General in 1841, prevented him from naming his successor, and provoked the convocation of the General Chapter of 1845, which, happily, appointed another to the position of Second Assistant. The following year he left the Society. (Cf. *Lettres de M. Chaminade*, IV, pp. 164-165.)

[31] Cf. *Lettres de M. Chaminade*, V, p. 207.

[32] Unpublished letter written by Father Fontaine on January 21, 1843, to Father Roussel. Archives of the Society of Mary, Rome. Box 18.

[33] Cf. above, page 10.

than reality called fror. No doubt the loss required considerable repetition of effort on the part of Father Fontaine, but he evidently had some previous notes to work from.

In our opinion, then, this treatise contains beyond all doubt the doctrine of Father Chaminade on the Blessed Virgin, though its proper author is Father Fontaine.

C. Extraits du Recueil des Circulaires des RR. PP. Chaminade et Caillet [34]

In 1863 there was published at Lons-le-Saunier by the Imprimerie de Gautheir the book: *Extracts from the Collection of the Circulars of the Reverend Fathers Chaminade and Caillet.* The "Circulars" were official letters or communications of the Superior General giving information or instruction pertinent to the Society of Mary or its members and addressed to them. This publication contains eight selected circulars of Father Chaminade. They are numbered 1 to 8 but they are neither the first eight of his circulars [35] nor are they in chronological order. A check against the originals or the copies of the originals contained in the Archives of the Society of Mary in Rome revealed the following facts relative to a proper interpretation of the title term, "Extracts".

No. 1 — Jan. 4, 1834 — Incomplete; vocabulary and phraseology edited.
No. 2 — Oct. 2, 1834 — Integrally reproduced.
No. 3 — Aug. 29, 1838 — Integrally reproduced; edited slightly.
No. 4 — July 22, 1839 — Integrally reproduced.
No. 5 — Mar. 20, 1840 — Integral reproduction of a printed edition edited by Father Caillet.
No. 6 — May 12, 1840 — Integral; conforms to a later printed edition of slightly edited original.
No. 7 — June 8, 1840 — Pages 11 and 12 of the original have been skipped in the "Extracts"; the rest is integrally reproduced according to a later printed edition.
No. 8 — Aug. 24, 1839 — Integrally reproduced except that the last three paragraphs are missing; edited slightly.[36]

[34] Very Rev. Joseph Caillet, S. M., was the second Superior General of the Society of Mary, successor in office to Father Chaminade.

[35] For a complete list of the circulars of Father Chaminade, cf. infra, pp. 29-33.

[36] For a complete integral reproduction of this circular cf. *Lettres de M. Chaminade,* V, pp. 69-80. An excellent English translation of this circular has been published in pamphlet form by Father Charles Dreisoerner, S. M., under the title, *Letter to the Retreat-Masters of* 1839. Kirkwood, Mo.: Maryhurst Press, 1937.

The circulars of Father Caillet were not examined since they do not concern the subject of this thesis.

D. L'Esprit de Notre Fondation

The *Spirit of Our Foundation* is an attempt at a synthesis of Father Chaminade's spiritual doctrine and contains many lengthy selections from his letters, circulars, notes for instructions, and uncompleted essays, but these selections are scattered, truncated, and in some cases so edited as to make them unsuitable for further and deeper research.

In the Archives of the Society of Mary in Rome there is a copy of the *Spirit of Our Foundation* annotated and corrected in view of a revised edition. On the title page of Volume I the following note is inscribed in the hand of Father Lebon, S. M., and signed by him:

> Quotations **from the autographic correspondence** of our venerated Founder have been made with religious exactitude.
>
> Quotations **from notes taken at his conferences** have been retouched, not in regard to the thought, which must be rendered as faithfully as possible, but in regard to the style, which necessarily had to be corrected. The same holds for several other documents, as, for example, the writings edited by the obscure and muddled pen of M. David Monier.
>
> For the purpose of greater clarity, there are sometimes rearrangements of words in the quotations from Father Chaminade.
>
> The punctuation mark, ..., is **sometimes** the reproduction of the original texts, as is frequently the case in the **autographic notes for instructions,** — and **sometimes** the indication of an omitted passage which was not pertinent to the subject.
>
> These principles are those which were followed by M. Coste, priest of the Mission, in his great critical edition of the works of St. Vincent de Paul. (Cf. the preface of the two volumes of the Conferences aux Prêtres de la Mission.) H. L.[37]

[37] Les citations *des écrits autographes de la correspondance* de notre vénéré Père ont été faites avec l'exactitude la plus religieuse.

Les citations *des notes prises à ses conférences* ont été retouchées, non pas pour la pensée, qu'on s'est efforcé de rendre aussi fidèlement que possible, mais pour la forme, qui nécessairement devait être corrigée. Il en est de même de quelques autres documents, comme, p. ex., des écrits rédigés par la plume obscure et embrouillée de M. David Monier.

Il y a eu parfois quelques déplacements des mots dans les citations de M. Chaminade, en vue de la clarté.

Les... .. sont *parfois* la reproduction du texte original, comme le cas est

The *Spirit of Our Foundation,* therefore, is not a critical edition of the writings of the Founder or his first disciples. It was never meant to be. It was never intended to be more than a doctrinal and practical presentation destined above all for the instruction of the religious of the Society of Mary.

The preliminary work of this endeavor was done by Father Charles Klobb, S. M.[38] It consists of notes set down by Father Klobb

piquant dans les *Notes autographes d'instructions,* — *parfois* l'indication d'un passage omis comme n'ayant pas trait au sujet.

Ces principes sont ceux qui ont été suivis par M. Coste, prêtre de la Mission, dans sa grande édition critique des œuvres de S. Vincent de Paul (V. la préface des deux volumes de Conférences aux Prêtres de la Mission.) H. L.

[38] Father Charles Klobb, S. M., was perhaps the first member of the Society of Mary to undertake a scientific study of its documents and was, for all practical purposes, the founder of its Archives. Father Klobb was born on the 8th of November, 1866, at Mulhouse in France. After the completion of his studies, he entered the novitiate of the Society of Mary at Ris-Oranges, near Paris, in November of 1884. After making his first profession of vows there September 27th, 1885, he spent five years teaching history, two at Cannes, and three at Besançon. He had had an excellent formation in historical method under eminent masters in Paris and he continued throughout his lifetime to develop the ability he had for historical research. In October, 1891, he was ordered to Rome where he spent three years of intense and fruitful work. He was enrolled at the Gregorian Institute where he won the degrees of Bachelor of Sacred Theology, and of Canon Law, Licentiate in Theology, and Doctor of Theology. On the side, he undertook the study of Christian archeology. To this end he joined the Society of Sacred Archeology and followed its meetings regularly. He also devoted much time to Patristic studies, acquiring a deep knowledge of Greek and Oriental languages. After his ordination in 1894 he returned to France where he fell ill and was obliged to spend a year of rest at Cannes. He taught Theology for a while at Merles and in December of 1895 was ordered to Paris to become secretary to Father Joseph Simler, then Superior General of the Society of Mary. During the ten years he spent in this capacity, he was generally in poor health, but his brilliant mind was more than active. Traveling regularly with the Good Father, he mastered the German, English, Spanish and Italian languages. He took up the study of Syrian at the Catholic Institute of Paris and co-authored Father Simler's monumental biography of Father Chaminade. The preliminary work on this book was done by Father Simler in the winter of 1870-1871 while confined in the besieged city of Paris during the Franco-Prussian War. In 1899, he confided the work he had done to Father Klobb and directed him to study and coordinate what he had collected and to continue and to complete the work of research. Thus Father Klobb undertook a series of travels in the footsteps of Father Chaminade assembling a vast amount of documentary material. Father Simler wished to write a simple book without the many references imposed by modern historical method, but Father Klobb objected and insisted on rigorous documentation. He won his point, and Father Simler, not having a taste for such meticulous writing, turned the project over to Father Klobb. By the spring of 1901 the basic text was completed and in the fall of the same year the book, put in final form by Father Simler, was published. Almost immediately, the Daughters of Mary confided to Father Klobb the charge of a new edition of the biography of Adèle de Trenquelléon. He accepted, but died before bringing the work to completion. As a result of his researches, Father Klobb had collected a volume of writings by and about the Founder. These he organized and catalogued, thus

in two large notebooks entitled, "Les enseignements du Fondateur par rapport à la Société et à son esprit". But the organization, compilation, and completion of the text was the work of Father Henri Lebon, S. M.,[39] who is properly the editor of this work.

founding the Archives of the Society of Mary. He envisioned the publication of these writings. To this end he composed a catalogue of the letters of Father Chaminade giving for each one, the date of composition, the place written, the correspondent addressed, the destination of the letter, the manuscriptal nature of the letter, the secretary who wrote it (if such was the case), its present location, and its principal object. He also composed a *Catalogue des essais sur la direction spirituelle*, a series of notes comparing texts and determining their origin, authenticity and value. Out of this grew another work entitled: *Les Enseignements du Fondateur par rapport à la Société et à son esprit.* It was contained in two large notebooks which Father Klobb carried about with him and from which he gave numerous conferences and retreats in many houses of the Society. It became the basis for the later work, *Esprit de Notre Fondation.* In 1905 Father Simler died. The General Chapter held to elect his successor also elevated Father Klobb in the position of Second Assistant. His first assignment sent him by way of India to visit the Society's houses in Japan. Returning by way of the United States, he took sick on the sea voyage from Hawaii to San Francisco where he arrived just a month after the famous earthquake in that city. Instead of delaying his journey to fully recover, he kept to his schedule and returned to France in October, 1906. His poor physical condition necessitated his placement in a sanitarium at Leysin in Switzerland. There he died November 16, 1906. (Cf. Rev. Robert and J. C., "M. l'Abbé Charles Klobb," *Apôtre de Marie*, XXIII (Nov. 1931) 207-213; (Dec. 1931), 254-258; (Feb. 1932), 335-341; (Mar. 1932), 379-384; (Apr. 1932), 407-414; XXIV (May 1932), 14-20; (June 1932), 56-60; (July 1932), 91-96; (Aug-Sept. 1932), 136-142; (Oct. 1932), 164-172.

[39] Father Henri Lebon, S. M., was the most famous of the "Trois Henris" whose reign in the General Administration began just after the death of Father Klobb. He was born at Besançon in France on April 6, 1861, and his studies completed, entered the Society of Mary, March 23, 1881. After his first profession of vows on the 9th of April, 1882, he attended the Catholic Institute of Paris to prepare himself for theological studies. While so engaged he attempted to write a Ceremonial proper to the Society of Mary, but the work was faulty and was soon abandoned in favor of a more generally accepted work. In 1884 he was sent to Saint Brieuc to serve as professor of philosophy and in 1887 he received orders to complete his theological studies in Rome. He followed courses under the Dominicans at the Minerva and received a doctorate in Theology June 7, 1889. He returned to France to serve as director of the house and school at Saint Brieuc. In 1896 he was made Provincial of the Province of the Midi and his four years in that capacity earned for him a reputation for austerity. During this period, an extra heavy bundle of linen thrown from an upper window accidentally struck him and left him with a leg injury that remained with him for life. In September 1899 he was elevated to the position of Second Assistant and in August, 1904, to First Assistant. He held this office for twenty-eight years. When the cause for the beatification of Father Chaminade was introduced at Rome in 1912, he undertook a detailed examination of the documents pertaining to the Founder. Two years later at the outbreak of the first World War, he was left alone in Nivelles, Belgium, charged with the care of the house and the protection of the archives. He devoted his four years of solitude to a through study of the writings of Father Chaminade. Father Klobb had amassed the greater part of the contents of the archives and had organized them along general lines. But it was Father Lebon, a man careful and orderly in all things, who performed the details of classification. Father Lebon was a good writer

The *Spirit of Our Foundation* is divided into four volumes. The first two volumes on Father Chaminade's spiritual doctrine were published in 1910 and the third, on the works of the Society of Mary, in 1916. The fourth volume, on the composition of the Society and the formation of its candidates, is still in manuscript.

E. Lettres de M. Chaminade

In 1930, 1293 letters of Father Chaminade were published in five volumes by Imprimerie Havaux in Nivelles, Belgium. It is again the fundamental work of Father Klobb completed and richly annotated by Father Lebon. The introduction, written by Father Ernest Joseph Sorret, then Superior General of the Society of Mary, lists concisely the principles and methods observed in the publication.

> The letters are classed according to chronological order, except for a few minor inversions made in order to group together certain letters that concern the same subject.
>
> All the letters of Father Chaminade known to exist at this time (1930) have been included except for a small number which are of little or no interest; they are reproduced integrally, except for some passages of no importance, and without variations, apart from certain words added, modified or inverted in the interest of clarity; care was taken besides to indicate these modifications in detail. The spelling has been brought into conformity with modern usage.
>
> The origin and nature of the manuscripts are indicated at the beginning of each letter. Some are autographic, that is, written in the hand of Father Chaminade, while a greater number have been dictated and signed by him. For some, the original text still exists; for others, there remains only a copy or a rough draft.[40]

and possessed an elegant style. During his membership in the General Administration, he bore the brunt of the editorial work of the Society's *Apôtre de Marie* and contributed numerous articles to it especially on Society of Mary history. His principal works were the *Lettres de M. Chaminade*, whose mass of historical notes and biographical sketches constitutes what is perhaps the most valuable tool available for S. M. historical research, and the *Esprit de Notre Fondation*, a methodical exposition, richly documented, of Marianist spirituality and apostolic work. Both of these works, though completions of projects begun by Father Klobb, represent for the most part the original work of Father Lebon. In 1933 he retired from office, but accepted the title of honorary counselor to the Good Father. He then began writing a series of books of meditations, all of which have been well received by the members of the Society. Father Lebon died April 23, 1943. (Cf. Rev. Joseph Coulon, *R. P. Henri Lebon*, Besançon: Imprimerie de l'Est, 1949.)

[40] *Lettres de M. Chaminade*, I, p. vi.

However, information given concerning the origin and nature of the manuscripts used in preparing the five volumes is not entirely satisfactory. Four terms are used to indicate the nature of the manuscript, namely, *Aut.* (autographic), *Copie* (copy), *Orig.* (original), *Brouillon* (rough draft). The abbreviation, *Aut.*, indicating an original letter in Father Chaminade's own handwriting, is satisfactory enough; but the abbreviation, *Orig.*, which indicates an original letter written in the hand of one of Father Chaminade's secretaries and signed in his own hand, is an incomplete indication since it does not reveal the important fact of who the secretary was,[41] a fact easily added since this information is available for most of the letters. The same criticism holds for the word, *Brouillon*, which indicates a rough draft of a letter whose original no longer exists and of which no copy is had. The word, *Copie*, indicating a copy of an original letter, fails to give necessary details such as who made the copy and where the original can be or was found. These details, it is true, are sometimes given elsewhere, either in the footnotes or in the historical commentaries that tie the letters together, but more often than not, they are omitted entirely.

The collection has one other defect. The compiler's decision to exclude letters "of little or no interest" and to omit passages of "no importance," though perhaps necessary from the standpoint of economy, was regrettable from the point of view of scientific research. Investigation revealed that these letters were indeed "of little or no interest" as far as the subject of spirituality is concerned, but they are of undeniable interest to the historian. There are more than five hundred of these unpublished letters. Investigation also confirmed the fact that the passages omitted were indeed of "no importance" but their omission was aggravating since it necessitated a check with the original just to be sure, an inconvenience that could have been obviated by an integral reproduction of the letters.

Aside from these minor imperfections, the five volumes are of inestimable value. The compiler, Father Lebon, spared no effort in his attempts to garner all possible information about each letter and to include it in the wealth of annotations he has inserted throughout the collection. Besides the indications already mentioned, these annotations are chiefly of two kinds: historical tie-ups and footnotes. The

[41] For a list of the known secretaries of Father Chaminade and the dates of their office, cf. above note 12.

historical tie-ups give the settings and circumstances necessary for a proper interpretation and appreciation of the letters, and the footnotes give lengthy biographical information on the recipients of the letters and persons referred to in them, as well as clarifications of obscure passages, abbreviations, references, etc.

The *Lettres de M. Chaminade* are an indispensable tool to anyone wishing to attempt any research into Marianist history or spirituality.

II. Manuscripts

The unpublished writings of Father Chaminade may be conveniently divided into four classes: A) the autographic manuscripts, B) official manuscripts dictated by Father Chaminade and signed by him, but written in the hand of one of his secretaries, C) copy manuscripts, that is, works originally written by the Founder but of which only unofficial copies now exist, and D) manuscript notes of conferences, instructions, and meditations given by Father Chaminade and taken down by members of his religious congregations.

A. The Autographic Manuscripts

The autographic writings of Father Chaminade which we possess today are much more numerous than we have any right to expect. This fact is due not only to farseeing religious who carefully preserved them for us and to painstaking ones who collected them, but even to the terror police of Napoleon Bonaparte who indirectly were the cause of the preservation of a great part of them.

1. The Manuscript of Mussidan

The earliest autographic manuscript of Father Chaminade is contained in a book of the Rules of the Congregation of St. Charles de Mussidan. Father Chaminade while a student and teacher at the College of Mussidan was a member of this religious association of priests who conducted the College. He was given a copy of the Rules written in an unknown hand. The book contained many blank pages at the end. Father Chaminade used these pages for personal notes evidently taken while reading a book entitled *De la Connaissance*

de Jésus-Christ.[42] This book of Rules, listed in the Archives as "cahier JJJJ" (Archives: Box 20), bears the title: "Abrégé des règles de la Congrégation St. Charles à Mussidan" and contains 88 pages. The table of contents and pages 75 to 88 are in the hand of the Founder.

2. Personal Notes of the Founder

Another undated but very early manuscript of Father Chaminade's is that entitled: *Exercices pour exciter l'amour envers J.-C. N.-S.* It is a fascicle listed in the Archives as *cahier* IIII (Archives: Box 20) and contains twelve pages of notes destined for the Founder's personal use.

3. The Notes for Instructions

The bulkiest group of autographic manuscripts are his "notes for instructions" destined for his Sodalists in Bordeaux. They were probably written after his return from Spain (1800) but certainly before November 17, 1809.[43] These manuscripts are easily divided into four different groups.

a) *Les cahiers gris* (Archives: Box 9). *The grey notebooks,* so called because of their heavy grey paper covers, gather into eight loosely

[42] These notes are numbered one to eight. Numbers three to eight were were taken from Caussel's *De la Connaissance de Jésus-Christ* (Paris: Jean Thomas Herissant, fils; Librairie, 1771) as follows: No. 3 (p. 112); No. 5 (pp. 115-116); No. 6 (p. 276); No. 7 (pp. 282-283); and No. 8 (pp. 284 ff.) These eight notes are quoted in *L'Esprit de Notre Fondation,* Vol. I, section 442, pp. 592-593.

[43] Knowledge of this date arises out of historical circumstance. On the tenth of June, 1809, Napoleon proclaimed the annexation of Rome to the French Empire. The Pope having replied with a Bull of Excommunication, the police took the utmost care to prevent its publication. But it was carried to France by the Marquis Eugene de Montmorency and copied and distributed by a number of the Sodalists of Paris. A communion of prayers had been established in 1804 between the Sodality of Paris and that of Bordeaux and an exchange of letters began between some of the Sodalists of the two organizations. Among them was Hyacinthe Lafon of Bordeaux and Alexis de Noailles of Paris, one of the Sodalists responsible for the distribution of the Papal Bull. It was de Noailles who gave Lafon a copy of the Papal document for distribution in Bordeaux. At the end of August, the police discovered the affair, arrested a number of the Paris Sodalists, and seized their papers. The name of Lafon became involved. On September 19, 1809, at six o'clock in the morning he was taken by the police and jailed, first in Bordeaux, then later in Paris. Thorough investigation cleared the Sodality of Bordeaux of involvement, but in November Napoleon ordered the suppression of all pious societies. Consequently, Father Chaminade was apprehended by the police and his papers were seized. (Cf. Simler, *op. cit.*, pp. 235-242) In the observations furnished by Father Chaminade to the police at that time concerning his papers there are unmistakable descriptions of the manuscripts here concerned. (Cf. *Lettres de M. Chaminade,* I, pp. 61-62.)

bound volumes a large number of Father Chaminade's notes and outlines for religious instructions and sermons. Father Chaminade himself describes them as follows:

> The first eight notebooks contain only some informal notes, extracts or parts of extracts. There is very little order or coherence. When Father Chaminade (*sic*) needed to speak on a religious or moral subject, he jotted some ideas on a loose sheet of paper and when he felt had grasped his subject, he ceased to write. The greater part of these notes have undergone no editing and were assembled into notebooks by this secretary only a few months ago. Two of the notebooks are not yet covered.[44]

One of these two notebooks "not yet covered" was bound in 1938. The other has been lost.[45] The remaining six volumes are still in their original form. They are numbered three to eight and bear the inscription "Ne varietur" and the signature of Father Chaminade.

The unnumbered volume treats of the Blessed Virgin Mary, of secular and monastic duties, and of the mystical life. Number three concerns the life of Christ according to the liturgical cycle and in the Holy Eucharist. Number four contains dialogues to be given at Sodality meetings and conferences on the Christian life and on death. Number five treats of the sacraments and virtues; number six, of the four last things; number seven, of Christian moral teaching; and number eight, of sin and penance.

Pages 119 to 162 of notebook number four are in the hand of M. Roy, a priest of Bordeaux who worked with Father Chaminade and his Sodality. The material on these pages concerns dialogues in question and answer form on topics such as faith, hope, and charity, indulgences and the sacrament of penance — topics which were to be presented to the Sodalists at their meetings.

[44] *Observations fournies par M. G. J. Chaminade sur divers articles de l'inventaire de ses papiers* (*Lettres de M. Chaminade*, I, pp. 61-62) Les 8 premiers cahiers ne contiennent que des notes très informes, quelque extraits ou parties d'extraits; il y a peu d'ordre et de liaison. Lorsque l'abbé Chaminade avait besoin de parler sur une matière de morale ou de religion, il jetait quelques idées sur une feuille volante; quand il croyait avoir saisi son sujet, il cessait d'écrire. La plupart de ces écrits n'ont aucune rédaction. Toutes ces feuilles volantes ont été rassemblées par son secrétaire depuis peu de mois; deux de ces cahiers n'étaient pas encore couverts.

[45] Although this volume no longer exists and there is no indication of what has become of it, it is probably safe to suppose that its binding fell apart and that its pages now are gathered under the heading: *les grandes feuilles détachées*. Cf. below, pp. 22-23.

b) *Les cahiers cartonnés* (Archives: Box 9). These five *cardboard covered* notebooks are numbered one to five though they do not follow one another in that order. They date from the period of the Empire.[46] More probably they were also among the papers seized on November 17, 1809.[47] Not all of these notes are in the hand of Father Chaminade. Written by others are: Pages 22-24 in number one (handwriting unidentified); pp. 21-35 of number four (handwriting unidentified except for pages 24-31 which are written in the hand of Adèle de Trenquelléon [48]); and pages 15-16, 19-56, and 86 of number five (handwriting unidentified). But even when the hand is not, the material is that of Father Chaminade for he began using secretaries soon after his return from Spain.[49]

c) *Les grandes feuilles détachées* (Archives: Box 9). Four folders containing a number of loose sheets of notes appear in the Archives under the general title: *les grandes feuilles détachées*. These sheets are approximately the same size as the grey notebooks and the notes written on them are of the same general type. There is good reason to believe that these loose sheets once were bound together and that they constitute the missing volume from among the grey notebooks.

These folders are grouped as follows:

Folder no. 1: Contains notes on the subjects of conscience and obedience.[50] These notes, twenty-eight pages in all, were found at the Misericorde in 1909. They are in very poor condition and much is missing.

Folder no. 2: Contains fifty-seven pages of notes for instructions

[46] Manuscript SSS, written in the hand of Mlle. Lacombe who died in 1814, reproduces some of the passages of notebook no. 5.

[47] In the same list of observations to the police on the inventory of his papers seized November 17, 1809, Father Chaminade, after his description of the eight grey notebooks adds: "The same observation holds for the other little notebooks of M. Chaminade." (La même observation a lieu pour les autres petits cahiers du sieur Chaminade.) Cf. *Lettres de M. Chaminade*, I, p. 62.

[48] At the time that she wrote these notes for Father Chaminade, Adèle de Trenquelléon was in her teens and a Sodalist at Agen, France, under the spiritual direction of Father Chaminade. She later cooperated with him in the foundation of the Daughters of Mary Immaculate.

[49] For instance, pages 17 to 27 of notebook no. 1 carry a series of notes on the Gospel for the Fourth Sunday after Easter. The notes reflect a connected line of thought and a unity of style, but pages 17 to 21 and 25 to 27 are in the hand of the Founder while pages 22 to 24 are in that of a secretary.

[50] These notes concern the *serments constitutionels* or "oaths to the Constitution" taken by some of the French clergy during the Reign of Terror. After his return from exile, Father Chaminade was delegated by the Holy See to receive these priests back into the Church. Cf. Simler, *op. cit.*, p. 60.

to be given the Sodalists. Pages 23, 24, and 57 are in the handwriting of Brother David Monier.

Folder no. 3: Contains notes on diverse subjects. There are one hundred and eighty-seven pages with a supplement of twenty-eight more.

Folder no. 4: Contains one hundred and eleven pages of notes on the Blessed Virgin Mary. The original of page one was sent to the Marianist novitiate at Ferguson, Missouri, U. S. A., on January 6, 1911.

d) *Les petites feuilles détachées* (Archives: Box 9). Gathered in a box entitled: *les petites feuilles détachées* are three hundred and fifty-seven pages of notes on loose sheets about half the size of the pages of the grey notebooks. They contain notes on a wide variety of religious topics and are written in the same style as the notes in the grey notebooks. They probably belong to the same period as the notes seized by the police even though there is no mention of them in the description of Father Chaminade quoted above.

Pages 334-345 are an undated leaflet printed by Didot Jeune (Paris) and bear the title *Règlement de Viè*. This same "Rule of Life" appears in the 1821 edition of the *Manual of the Servant of Mary*.

The originals of the following pages are no longer in the Archives at Rome:

Pages 20-23, entitled *Sur la foi*, have been sent to the University of Dayton, Dayton, Ohio, U. S. A.

Pages 226-229, entitled *Constance dans la prière*, were sent to the American provincial, July 4, 1902.

Pages 346-349, entitled *L'état religieux est le trésor caché*, was sent to St. Hippolyte, France, February 20. 1933,

4. Notes on Mental Prayer

Various autographic notes of the Founder on the subject of mental prayer dating from 1818 and earlier are contained in cahier GGGG of the Archives (Box 20). They may be listed as follows:

a) *Considérations à la lumière de la foi* (2 pages).

b) *De l'oraison Mentale* (1 page).

c) *De l'Excellence de la lumière de la foi* (2 pages).

d) *Méthode de l'Oraison mentale* (6 pages). Probably intended for the "religious living in the world".[51]

[51] The "religious living in the world" were a group of elite Sodalists who took private vows and who undertook the practice of religious virtues while

e) *Méthode et pratique de l'oraison mentale* (1 page). Intended for the "religious living in the world".

f) *De l'oraison mentale : De la Méditation ou Oraison de Discours* (7 pages).

5. Notes on the Sodality

(Archives: Box 47)

Six of the autographic writings of Father Chaminade concern his Sodality in Bordeaux, its nature and its work. They are as follows:

a) *Extrait des Registres du Conseil concernant la classe du Postulants.* It is an extract taken from the minutes of the March, 1807, meeting.

b) *Des congrégations sous le titre de l'Immaculée Conception de Marie, Mère de Dieu.* It is a fifteen page explanation of the Sodality.

c) *De la Congrégation.* This manuscript of eleven pages served as a preparation for the following work.

d) *Congrégation de l'Immaculée Conception de Marie.* This work of seventy-seven pages was written in the summer of 1817 and is a lengthy explanation of the nature and organization of his Sodality.

e) *Observations sur le Conseil de M. le Directeur.* These two pages of notes were written in August, 1817.

f) *Institut de la Congrégation des jeunes gens de Bordeaux.* This manuscript, three pages long, is another explanation of the nature of his Sodality.

6. Notes on the "State."[52]

Besides the writings on the Sodality, an even greater number of manuscripts or leaflets in the hand of the Founder concern his elite group of "religious living in the world". These notes have been assembled (Archives: Box 46) by an unidentified archivist and lettered as follows:

a) *Notes sur l'institut* (1 page).

b) *De la fin prochaine de la Congrégation* (4 pages).

c) *Observations générales pour tous les états Religieux* (1 page).

d) *Œuvres de zèle* (1 page).

still living "in the world". They served as the inner driving force of the Sodality. Cf. *Esprit de Notre Fondation,* III, sections 218-230, pp. 275-300.

[52] The "State" was the popular name for the group of Sodalists otherwise known as the "religious living in the world."

e) *Etat religieux embrassé par des chrétiens dispersés dans le monde* (2 pages).

f) *Etat religieux embrassé par des jeunes chrétiens dispersés dans la Société* (3 pages).

g) *Centre de la Congrégation* (5 pages).

h) *Statuts des jeunes congréganistes Religieux* (32 articles; 11 pages).

i) *Extrait de l'institut des Enfants de Marie* (6 pages).

j) *Extrait du Règlement de l'institut des Enfants de Marie* (8 pages).

k) *Pratique de la Garde du Cœur* (3 pages).

l) *Règles de la Modestie chrétienne* (6 pages). Ideas taken from Tronson.

m) *Le vœu d'Obéissance.* (4 pages)

n) *Formules* (3 pages).

q) *Etat religieux embrassé par de jeunes personnes dispersées dans la Société* (6 pages).

r) *Statuts ou notes pour les jeunes Religieuses* (4 pages).

s) *Du vœu de Chasteté* (4 pages).

t) *Formules* (2 pages).

x) *Réunion spéciale à l'honneur des dix vertus de la Sainte Vierge* (8 pages).

y) *Réunion des Dixaines* (3 pages).

z) *Institut des Dames congréganistes religieuses* (2 pages).

aa) *Institution du Culte perpétuel de Marie* (1 page).

cc) *Du Tiers-Ordre des Filles de Marie* (4 pages).

7. Notes on the Constitution of the Daughters of Mary
(Archives: Box 38)

Bearing the date of 1838 are sixteen pages of notes on the Constitution of the Daughters of Mary, a religious Society of women founded by Father Chaminade. Along with these notes must be listed three pages of other and probably earlier notes on the *Petit Institut.*[53]

8. Notes on the Constitution of the Society of Mary
(Archives: Box 61)

Under the general title of notes on the Constitutions of the Society of Mary may be grouped six sets of autographic notes of the Founder. They are as follows:

[53] Cf. below p. 35.

a) *Plan de la Société de Marie considérée dans son organisation ou composition* (3 pages). These notes were written before 1825 for, from what is said in them of the novitiate and studies, of the classification of members, and of solemn vows, it can be inferred that these notes antedate the following four manuscripts.

b) *Notes directives sur la 3e partie des Constitutions* (4 pages) and *Autres Notes Directives* (4 pages). These two sets of notes are written on the same four pages in parallel columns. They were written sometime between the years 1824 and 1830.

c) *Division* (of the Constitution of 1839); *Chapitre* 1er *Différentes Classes et Ordres* (17 pages). Pages 11 and 12 of this unfinished set of notes are now at the Marianist International Seminary in Fribourg, Switzerland.

d) *Notes sur les différentes classes de la Société* (1 page). This very short manuscript was written sometime between the years 1825 and 1828.

e) *Observations sur les Constitutions de la Société de Marie* (12 pages). These notes are those sent by the Founder to Father Lalanne [54] at Gray, France, in 1828 while the latter was editing the Constitutions in collaboration with Father Chaminade.

f) *Constitutions de la Société de Marie* (35 pages). These notes were written between 1834 and 1838 and form the base of the text of the Constitutions of 1839.

9. Notes on Spiritual Direction

After the writing of the Constitutions of the Society of Mary, Father Chaminade's greatest preoccupation concerned the editing of a manual of spiritual direction according to the spirit and "way of perfection" he proposed to his disciples. He made numerous attempts to write such an essay, but all of them remained unfinished — some of them hardly even started. This mass of uncompleted essays is, in a way, unfortunate, for the great number of them and the similarity of their titles often give rise to much confusion, and, the fact that Father Chaminade never finished any of them leads many to conclude

[54] One of the seven charter members of the Society of Mary and the first to offer his services to Father Chaminade, Father Lalanne was always the Founder's favorite disciple. He was an able man, recognized as such by Father Chaminade and chosen by him at this time to cooperate in the work of writing the Constitutions of the Society of Mary.

— falsely — that the Founder could never make up his mind what his "way" was to be — that, in fact, he never had any particular "way". Such a conclusion could never be drawn by anyone who has read all of these attempts, for the constancy of the principles expressed therein leave no doubt that their incompleteness was caused, not by the mental confusion of the Founder, but by the overcrowded timetable of a very busy man. These notes, all contained in notebook D (Archives: Box 18), may be listed as follows:

a) *Institut de la Société de Marie.* This set of notes on religious perfection in the Society of Mary probably antedates those of 1828 and after.[55] It is an eight page series of notes on the object of the Society of Mary and the means to obtain it.[56]

b) *Société de Marie: Principes de sa Constitution et de ses règlements* (14 pages.) This manuscript contains a series of notes on the name of the Society, on the vows in general, and on the vows in particular. Though it seems to antedate 1828,[57] yet it could possibly date from 1831 or 1838.

c) *Manuel de direction à la vie et aux vertus religieuses dans la Société de Marie* (19 pages). These notes seem to have been composed either in 1837 or 1838.

d) *Société de Marie considérée comme Ordre religieux*[58] (2 pages). These notes date from 1838.

e) *Manuel de direction à la vie' et aux vertus religieuses dans la Société de Marie*[59] (11 pages). These notes also date from 1838.

f) *Principes de direction* (2 pages). Notes written in 1838.

g) *Idées sur la direction de la Société de Marie dans les voies de la perfection religieuse*[60] (2 pages). Notes written in 1838.

h) *Résumé des principes de direction* (1 page). These notes, only a few lines, are undated.

[55] Neither the word Institut used in the title of this set of notes nor the division of the object of perfection found therein was used after 1829.

[56] Cf. *Esprit de Notre Fondation,* I, sections 451-462, pages 603-610.

[57] There is reference in it to the fifth vow of "enseignement et de la doctrine" which according to the note of an archivist, was in force only in 1818.

[58] Cf. *Esprit de Notre Fondation,* I, section 112, pp. 144-147.

[59] Cf. *Ibid.,* II, sections 891-894, pp. 468-470.

[60] Cf. *Ibid.,* II, section 960, pp. 558-559.

10. Retreat Notes

(Archives: Box 10)

Among the autographic notes of Father Chaminade are a series relating to the retreats he preached. These retreats for the most part were the annual retreats given to the members of his religious congregations. There are five folders of notes:

a) *Plans de Retraits* is the title of a folder containing eighteen pages of undated notes for retreats. They evidently were intended for several different retreats. The pages of these notes are unnumbered.

b) *Retrait de* 1816 is a folder of 14 pages of notes.

c) *Retrait de* 1817 is a folder of 13 pages of notes.

d) *Retrait de* 1819 is a folder containing 14 pages of notes for the annual retreat of 1819 and four pages of notes for a short retreat given during the octave of the Immaculate Conception in the same year.

e) *Retrait de* 1834 is a folder of 7 pages of autographic notes.

11. Latest Autographic Notes

There remains only an autographic manuscript (notebook HHHH: Box 20) dating from 1843 and entitled *Notes sur l'amour de Dieu.* These notes (35 pages) probably served as a preparation for a series of conferences given at St. Anne in Bordeaux in that year.[61]

B. The Official Manuscripts

Under the classification "official" manuscripts are to be included all manuscripts in the handwriting of one or the other of Father Chaminade's secretaries and either signed by him or in some way indicated as being promulgated by him. With a few major exceptions, this list is composed of documents of an administrative or legal nature.

1. The Circulars

The circulars, or letters addressed by Father Chaminade to all the members of his religious congregation of men, make up the largest part of the official manuscripts. To date no complete list of these circulars has been published, though most of the letters themselves have appeared in print, either in the *Extraits du Recueil des Circulaires*

[61] Cf. below, the notes of Paul Bonnefous taken at Ste. Anne, p. 53.

des RR. PP. Chaminade et Caillet [62] or in the *Lettres de M. Chaminade.*[63] The list that follows was made up from a bound copy of all the circulars of Father Chaminade that is kept on file in the Archives of the Society of Mary in Rome (Box 14). This book, unpaged, is entitled *Circulaires : R. P. Chaminade :* 1823-1849. The list, which includes the date of issue of each letter, its subject matter, its number of pages, a word as to its authenticity, and an indication of its whereabouts if published, is divided into two parts: a) *the general circulars,* which are addressed to all members of the Society of Mary, and b) *the special circulars,* which were addressed to a special group within the Society of Mary, — the directors, the *Chefs,* the priests, or a particular community of Marianists.

a) *the general circulars :*

(1) February 6, 1825: Lenten Instructions for the Institute;[64] 1 page; original manuscript. *Lettres de M. Chaminade,*I, p. 636.)

(2) February 20, 1828: Request for prayers for the success of the revision of the Constitutions; 2 pages; original manuscript. (*Lettres de M. Chaminade,* II, pp. 308-310.)

(3) Lent 1828: Regulations for Lent; 1 page; original manuscript.

(4) October 20, 1829: Regulation for the maintenance of the inscription registers; 3 pages; original manuscript.

(5) November 12, 1833: Regúlations concerning inscriptions; 1 page; Bonnefoi's [65] original manuscript. (*Lettres de M. Chaminade,* III, pp. 341-342.)

(6) December 4, 1833: Notes concerning final and temporary vows; 2 pages; Bonnefoi's original manuscript.

[62] Cf. above, p. 13.

[63] Cf. above, pp. 17-19.

[64] The Society of Mary and the Daughters of Mary were considered as a single foundation known as the Institute.

[65] Brother Charles Bonnefoi, S. M., (1795-1855), a native of Gray, France, was attracted to the Society of Mary in 1826 by Father Lalanne, then principal of the Marianist College in that city. He served as secretary first to Father Lalanne and then, in 1833, to Father Chaminade. In 1835 he was nominated Secretary-General of the Society. Later he founded and directed works of the Society in France at Barsac (1841), Coubeyrac (1849), and Villenave d'Ornon (1855) where he died.

Brother Bonnefoi was a man of profound faith, great austerity of life, and firm resolve. He had distinguished manners, loved order, and was devoted to the Rule; but he had a hard and dogmatic character that eventually caused difficulties with his fellow-Brothers and even with the Founder. (Cf. *Lettres de M. Chaminade,* II, p. 532.)

(7) December 4, 1833: News concerning the General Administration of the Society and the creation of central houses; 3 pages; Bonnefoi's original document. (*Lettres de M. Chaminade*, III, pp. 356-359.)

(8) January 4, 1834: New Year wishes and general news; 4 pages; original document. (*Lettres de M. Chaminade*, III, pp. 364-367 and *Extraits du Recueil des Circulaires des RR. PP. Chaminade et Caillet*, pp. 5-7.)

(9) October 2, 1834: circular of four pages (copy of original by Rebsomen [66]) that accompanied copies of the *Extrait des Règlements généraux de la Société de Marie* (original document; 28 pages). The four page circular may be found in *Lettres de M. Chaminade*, III, pp. 452-457 and in *Extraits du Recueil des Circulaires des RR. PP. Chaminade et Caillet*, pp. 7-10. The *Extrait*, a revision of the first book of the Constitutions of 1829, was distributed because Father Chaminade feared the Brothers were slipping from their primitive fervor.

(10) August 29, 1838: News of the Constitutions; 4 pages; original document. (*Lettres de M. Chaminade*, IV, pp. 355-359 and also *Extraits du Recueil des Circulaires des RR. PP. Chaminade et Caillet*, pp. 10-13.)

[66] Father Georges-Jerome Rebsomen, S. M., (1839-1910) came into contact with the Society of Mary in his native city of St. Hippolyte, France. In 1857 he began his two year notiviate at Ebersmunster where, as was the custom, he began the practice of making for his personal use copies of the Consitution and ascetic writings of the Founder. Soon after his first vows in 1860 he was appointed master of novices at Graz, Austria, where he continued at the same time his theological studies. He was ordained there on July 19, 1863, and in September of 1864 returned to France as chaplain at Ebersmunster. When, soon afterwards, a change in the Constitutions legislated changes in the organization of the novitiate (reduction to one year, abolition of separate novitiates for the different categories, exclusion of all outside interests, priest-master) Father Rebsomen was charged with the revision at Ebersmunster. During this period he wrote a work entitled *Catechism of the Religious State* and a book of *Particular Examens*. On June 1, 1868, he returned to Graz to reorganize its novitiate. Beginning in 1880 and until his death he was charged with the editing of the Ordo of the Society. On October 6, 1883, he came back to France to become novice-master at Ris. There he wrote a *Catechism of the Interior Life*, a treatise on Mariology, and a book of *Historical Notes on the Society of Mary*. From 1885 to 1900 he was chaplain at Luche and then for some months at Bellevue. Finally in 1901 he was sent to the house of the General Administration where he died at Nivelles, Belgium, in 1910.

Father Rebsomen was known as a man of faith and a model of religious poverty. He was exacting with himself and his charges and careful and neat in his work. He made incessant researches into Society of Mary history and spiritual doctrine and avidly collected all that pertained to it. It was for this reason that during the last nine years of his life he served as archivist of the Society. (Cf. Henri Lebon, "L'Abbé G.-J. Rebsomen", *L'Apôtre de Marie*, VI (April 1910), 447-450; and VII (May 1910), 17-23).

(11) July 22, 1839: Announcement of approval from Rome; 3 pages; lithographed copy of original. (*Extraits du Recueil des Circulaires des RR. PP. Chaminade et Caillet*, pp. 13-16.)

(12) August 24, 1839: Circular on Stability; 7 pages; original document. (*Lettres de M. Chaminade*, V, pp. 69-80 and *Extraits du Recueil des Circulaires des RR. PP. Chaminade et Caillet*, pp. 61-68.)

(13) September 5, 1839: Presentation of the Constitutions of 1839; 1 page; lithographed copy of the original. (*Lettres de M. Chaminade*, V, pp. 88-89.)

(14) September 9, 1839: Presentation of the letter of Gregory XVI; 2 pages; copy by Rebsomen of the original document. (*Lettres de M. Chaminade*, V, pp. 94-96.) Along with this circular was sent 12 pages (lithographed) of correspondence with the Holy See.

(15) January 11, 1840: Answer to New Year Wishes; 2 pages; original document. (*Lettres de M. Chaminade*, V, pp. 136-137.)

(16) March 20, 1840: Instruction on Poverty; 5 pages; lithographed copy of the original. There is also a printed copy of this circular (Imprimerie Gounouilhou, Bordeaux, France). It is numbered No. 3 and dated December 29, 1852. The wording of this printed edition was slightly edited by Father Caillet. (*Extraits du Recueil des Circulaires des RR. PP. Chaminade et Caillet*, pp. 16-22.)

(17) May 12, 1840: Instruction on Obedience; 13 pages; lithographed copy of the original. There is also a printed copy (Imprimerie Gounouilhou, Bordeaux, France). It is numbered No. 4. (*Extraits du Recueil des Circulaires des RR. PP. Chaminade et Caillet*, pp. 22-36.)

(18) June 8, 1840: Instruction on Chastity; 20 pages; lithographed copy of the original. There is also a revised, printed copy (Imprimerie Gounouilhou, Bordeaux, France). It is numbered No. 5. (*Extraits du Recueil des Circulaires des RR. PP. Chaminade et Caillet*, pp. 37-61.)

(19) January 7, 1841: Confiding of the Government of the Society to the General Administration; 4 pages; lithographed copy of the original. (*Lettres de M. Chaminade*, V, pp. 260-264.)

(20) March 21, 1841: Answer to nameday wishes; 2 pages; original document. (*Lettres de M. Chaminade*, V, pp. 298-299.)

(21) August 19, 1844: Circular of Father Chaminade in regard to his resignation; 2 pages; original document.

(22) June 5, 1848: An analysis of his act of resignation; 4 pages; lithographed copy of the original.

(23) May 26, 1849: Circular accompanying copies of the *Juge-*

ment Arbitral, which reinstated Chaminade to his property rights, 2 pages, printed copy.

All of the above circulars were addressed either to the Society of Mary alone or to the Institute (both of his religious congregations). There remains one general circular which was addressed exclusively to the Daughters of Mary. It is that of August 25, 1840 in which he names a provisional Superior General for the Daughters of Mary. In the Archives is a two paged, typed copy of Roussel's original. (*Lettres de M. Chaminade*, V, pp. 201-204.)

b) *the special circulars:*

(1) September 2, 1823: Letter to the religious at St. Remy; 2 pages; manuscript is a copy of the autographic one. (*Lettres de M. Chaminade*, I, pp. 477-479.)

(2) March 11, 1834: Notice to a Master of Novices; 4 pages (plus a two page annex entitled: *Notes sur le Noviciat*); Bonnefoi's original. (*Lettres de M. Chaminade*, III, pp. 390-401). This letter, written to Father Chevaux, represents another of Father Chaminade's attempts to write a manual of spiritual direction for his sons.

(3) March 15, 1834: Circular to the Directors and treasurers on the keeping of books; 2 pages; copy of Bonnefoi's original. (*Lettres de M. Chaminade*, III pp. 406-407).

(4) May 9, 1834: Confidential circular to the Chefs[67]; 2 pages; copy made by Rebsomen. (*Lettres de M. Chaminade*, III, pp. 149-420.)

(5) April 15, 1836: To all the chefs of the houses of Alsace; 4 pages; original document. (*Lettres de M. Chaminade*, III, pp. 604-611.)

(6) August 26, 1837: Circular to the Directors regarding Father Lalanne; original document; 3 pages. (*Lettres de M. Chaminade*, IV, pp. 218-220.)

(7) August 21, 1837: Circular to the Directors; 1 page; copy of the original document in an unknown hand.

(8) February 19, 1839: Circular to the *Chefs* concerning the new third assistant; 2 pages; original document. (*Lettres de M. Chaminade*, IV, pp. 457-459.)

(9) February 18, 1840: Circular to the Directors on financial regulations; 3 pages; printed copy; and a circular of introduction;

[67] Under the general term *chefs* of the Society of Mary were included not only the directors but also the heads of the three offices of zeal (chaplains), instruction, and temporalities (treasurers).

3 pages; lithographed copy of Bonnefoi's original. (*Lettres de M. Chaminade*, V, pp. 149-153.)

(10) March 8, 1840: Circular to the priests of the Society; 1 page; lithographed copy of the original. (*Lettres de M. Chaminade*, V, pp. 160-161.)

(11) December 22, 1847: Letter to the *Chefs* of the Society; 4 pages; lithographed copy of the original.

(12) June 26, 1846: Protest to the Directors of the Society against Father Caillet; 9 pages; lithographed copy of the original.

(13) June 29, 1846: Circular to the Directors against Father Caillet; 3 pages; lithographed copy of the original.

(14) November 20, 1849: Letter to the Novice-masters; 2 pages; copy of the original document.

2. Official Letters and Ordinances

(Archives: Box 14)

Besides the circular letters, both general and special, there are a number of other letters of an administrative nature written to indiviuals by Father Chaminade acting in his capacity as Superior General and-or Founder of the Society of Mary. They are as follows:

a) November 12, 1833: To Caillet and Mémain; 1 page; copy of Bonnefoi's original manuscript. (*Lettres de M. Chaminade*, III, pp. 341-342.)

b) October 26, 1835: To Monier and Bonnefoi; 1 page; copy of Bonnefoi's original document by Rebsomen. (*Lettres de M. Chaminade*, III, p. 541.)

c) September 16, 1838: Letter to Cardinal Lambruschini and three letters to Pope Gregory XVI; copies of the originals. (*Lettres de M. Chaminade*, IV, pp. 367-376.)

d) October 15, 1839: To M. Roussel, appointment to the General Administration; 1 page; copy of Bonnefoi's original by Rebsomen. Penciled note says that this letter is antedated and that it appears in the register of obediences only at the end of 1840.

e) March 21, 1840: Regulation concerning Ebersmunster; 4 pages; Bonnefoi's original document.

f) May 26, 1844: Letter to Father Caillet (second resignation); 1 page; copy of autographic original by Rebsomen.

g) December 2, 1847: Circular letter to the Archbishops and Bishops

concerning the rights of the Founder; 4 pages; lithographed copy of the original.

h) December 15, 1847: Circular letter to the Archbishops and Bishops; 3 pages; lithographed copy of the original.

3. Manuscripts Relating to the Constitutions of the Daughters of Mary Immaculate

(Archives: Box 38)

The writing of the Constitutions of a religious congregation is always a long and tedious process involving much thought and many changes. Usually the author of these Constitutions is the founder of the Congregation if he is competent. Father Chaminade certainly was. He spent half his lifetime studying the Rules and Constitutions of a great number of religious orders [68] and, though he requested the aid of certain of his disciples in editing the Constitutions of his own congregations, the ideas they contain are entirely his. The official manuscripts involved in the edition of the Constitutions of the Daughters of Mary Immaculate are as follows:

a) *Projet d'une Institut de Congréganistes Religieuses sous le titre de Filles de Marie.* This short work of seven pages, written in an anonymous hand but corrected in the hand of Father Chaminade, was written, in 1815. It is Father Chaminade's first attempt to put into writing the ideas he had in mind for the religious congregation he wished to found.

b) *Grand Institut.* The *Grand Institut*, finished in December, 1815,[69] was the most considerable of the works of Father Chaminade on the religious life and the base of all his later writings along these lines. It contains 501 articles in 60 pages. Written in the hand of Brother David Monier, it was carefully corrected in the hand of Father Chaminade sometime before June, 1816.[70]

[68] For an excellent and concise history of the writing of the Constitutions of both Father Chaminade's religious congregations, cf. *Esprit de Notre Fondation*, II, sections 803-839, pp. 396-418.

[69] Cf. Father Chaminade's letter to Adèle de Trenquelléon, December 6, 1815. (*Lettres de M. Chaminade*, I, pp. 100-101.)

[70] There are five other manuscripts of this work: one is another copy corrected by Father Chaminade; the second, written in two notebooks, was sent to Mount St. John, Dayton, Ohio, U. S. A., in 1938; the third, which contains only the third and fourth parts, was the copy sent to Archbishop d'Aviau of Bordeaux on June 3, 1816; and four and five are copied in an anonymous hand.

c) *Conférences tenus sur la rédaction de l'institut des Filles de Marie au mois d'aout* 1816. In the month of August, 1816, Father Chaminade held a series of conferences — we do not know with whom — in which he seriously examined the foundations of his new congregation. The manuscript (15 pages) of these conferences is in the hand of Brother David Monier.[71]

d) *Institut des Filles de Marie* (*Petit Institut*). Immediately after the above mentioned conferences, Father Chaminade edited a summary of the *Grand Institut* (48 articles — 5 pages) entitled: *Institut des Filles de Marie,* but popularly known as the *Petit Institut.* The original copy is in the hand of Brother David Monier and annotated by Father Chaminade.[72]

e) *Règlement Général.* The *Règlement Général,* made up of 269 articles in 35 pages, was written shortly after Father Chaminade completed the *Grand Institut* [69] and was intended as a complement to that document. The copy retained in the Archives is inscribed *Secrétariat Général de M. Chaminade,* but the handwriting has not been identified.[73]

f) *Règlements particuliers.* The *règlements particuliers* which was written soon after the *règlement général* [74] contained special regulations pertaining to the Superiors, Novice-Mistresses, and other important officers. There are several copies all in the hand of Brother David Monier.[75]

4. Manuscripts Relating to the Constitutions of the Society of Mary

The writing of the Constitutions of the Society of Mary was not carried out independently of that of the Daughters of Mary. The latter congregation was founded a few years before the former, but in reality they formed in the mind of Father Chaminade merely the masculine and feminine elements of a single organization having a single purpose and inspired by the same spiritual doctrine. The manuscripts relating to the Constitutions of the Society of Mary, therefore, base themselves upon the documents described in the preceding section. Chronologically they are:

[71] There is a second, collated copy of 12 pages in an anonymous hand.

[72] There is a second, corrected copy in the hand of Brother Monier; a collated copy; and three others in anonymous handwriting, one of which is incomplete.

[73] A second copy has been sent to Mount St. John, Dayton, Ohio, U. S. A.

[74] Cf. the letter of Father Chaminade to Adèle de Trenquelléon, December 30, 1816. (*Lettres de M. Chaminade,* I, pp. 138-140.)

[75] The *Règlements Particuliers* have also been published in the *Constitutions et Directoire de l'Institut des Filles de Marie,* Tours: Mame et Fils, 1888.

a) *L'Institut de Marie*. The primitive Constitutions of the Society of Mary, as this work is sometimes called, were entitled simply *l'Institut de Marie*. They were divided into four parts. The first three were written by and in the hand of the Founder and the fourth, concerning the government of the Society, was edited and in the hand of Bro. David Monier. Only the first three parts were submitted to the Archbishop of Bordeaux for approval,[76] since the fourth part did not entirely please the Founder. The original document (11 pages), finished August 27, 1818, has heretofore been kept in the Museum of the Society of Mary but will presently be placed in its Archives in Rome, probably in box 61.

A second manuscript (7 pages), the copy kept at the Novitiate of Saint-Laurent, contains only the first three parts and is written in an anonymous hand. A third copy in the handwriting of Father Chevaux[77] and Brother Perriguey[78] (16 pages) limits itself to the first three parts and has a declaration of authenticity at the end signed by Father Chevaux. All of these manuscripts are to be found in Box 61 of the Archives.

b) *Constitutions de la Société de Marie* (1829) were the result of the collaboration of Father Chaminade and Father Lalanne. The Archives (Box 61) contains two copies of this edition; one, complete, of 94 pages, and the other, incomplete, is contained in three notebooks

[76] Cf. Father Chaminade's letter to Father Chevaux, February 23, 1833. (*Lettres de M. Chaminade*, III, pp. 246-248.)

[77] The Very Rev. Jean Chevaux, S. M., (1796-1875), the third Superior General of the Society of Mary, was born in 1796 in Jouhe, France. He entered the seminary at Besançon, but though very successful in his studies he withdrew, considering himself unworthy of the priesthood. In 1825 he applied for entrance into the Society of Mary at Saint-Remy as a working Brother, but upon the discovery of his aptitudes and former studies, he was ordered by Father Chaminade to complete his theology. After his ordination he remained at Saint-Remy charged with the office of zeal until December, 1841, when he was made Provincial of Alsace, and the first Provincial of the Society. In 1845 he was appointed by the General Chapter as First Assistant to Good Father Caillet at Bordeaux. At the same time he was appointed master of novices at Sainte-Anne where he acquired renown as an able spiritual director of souls. The General Chapter of 1865 named him Superior General, a charge he accepted only on the order of Cardinal Mathieu, President of the Chapter and which he fulfilled until his death on December 15, 1875. (Cf. *Lettres de M. Chaminade*, II, pp. 270-272.)

[78] Brother Auguste Perriguey, S. M., (1797-1834) was born at Accolans, France; entered the Society of Mary at St.-Laurent in Bordeaux in 1825; and was employed at the Hôpital Saint-Jacques at Besançon, then at Saint-Remy where he met an untimely death as the result of an accident. He was employed in the Society as a teaching Brother. (Cf. *Lettres de M. Chaminade*, II, p. 238.)

totaling 67 pages.[79] This edition was never published because of the troubles that accompanied the Revolution of 1830.

c) *Extrait des Règlements généraux de la Société de Marie qui sont du ressort de l'Office de zèle*, sometimes referred to as the Constitutions of 1834, was the revised first book of the Constitutions of 1829. It was published as the circular letter of October 2, 1834. The copy, attested by Brother Bonnefoi, which is kept at the Archives (Box 61) has 68 pages, the first six of which are the letter of introduction.

d) *Constitutions de la Société de Marie* (1838). Two manuscripts (incomplete) dated 1838 contain the basic text (Book II — Title I) of the Constitutions which appeared in 1839. (Archives: Box 61.)

e) *Constitutions de la Société de Marie* (1839). Father Chaminade finally completed the revision of the second book of the Constitutions of 1829 in 1839. The original document has not been preserved. There exist only a few copies (Archives: Box 61) of the lithographed edition of 60 copies published in that year.[80]

5. Manual of Direction (1828)

There remains only one more manuscript to be here classified, though it is not of an administrative or legal nature. It is the original manuscript of the manual of direction composed by Father Chaminade in 1828 and entitled: *Direction sur la Société de Marie dans les voies du Salut.* This manuscript of 15 pages, labeled *cahier* G (Archives: Box 18), is written in the hand of Jules Chaminade[81] and corrected meticulously by Father Chaminade in his own hand.

C. The Copied Manuscripts

The early Marianists had no published spiritual literature of their own, little time in which to write any, and no money with which to pay for extensive printing. The difficulty was solved by the personal

[79] There are also two other copies; one (incomplete) of 104 pages (edition of Father Lalanne) and the other, of 98 pages, in the hand of Father Chevaux. (Cf. Archives: Box 61.)

[80] There is also a copy in the hand of Father Chevaux. (Cf. *cahier* Chevaux, Archives: Box 61, pp. 119-223.)

[81] Jules Chaminade (1809 – ?), nephew of Father Chaminade, entered the Marianist postulat at St. Laurent in 1822, made his first profession of vows in 1824, acted as secretary to the Good Father from 1826 to 1829, and left the Society in 1830. He died at an unknown date at Martinique. (*Lettres de M. Chaminade*, I, p. 238.)

transcription of whatever documents were available. During novitiate days, the candidates copied for their personal use the Constitutions or a part of them and other essential materials. Afterwards, as professed members, they retained this practice, making copies of whatever of the Founder's treatises, essays, or letters they could lay their hands on. A great number of the copybooks containing these transcriptions are preserved in the Archives of the Society of Mary in Rome, and they make up the greater part of a series of notebooks lettered A to Z; AA to ZZ; AAA to ZZZ; and AAAA to ZZZZ. Most of the copied manuscripts are taken from this source; a few have been obtained through the industry of the archivists of the Society. In chronological order these manuscripts are:

1) *Statuts de la Communauté des Filles de Marie* (1814) (Archives: Box 38). This work contains 16 articles in three pages. It is a copy of text that was prepared by Father Laumont [82] and sent to Father Chaminade.[83] It represents the first attempt in the preparation of the Constitutions of the Daughters of Mary Immaculate. The ideas are Father Chaminade's but the execution is that of Father Laumont.

2) *Analyse des deux premières parties de l'Institut* was written in May of 1816 and sent by Father Chaminade to Archbishop d'Aviau of Bordeaux to seek his advice in the difficulties he was having with Bishop Jacoupy concerning the Daughters of Mary.[84] The copy (12 pages) on hand in the Archives (Box 38) of the Society of Mary is in an unknown hand.

3) *Trois Ordonnances sur les Conseils, le Régime et l'Obéissance* is the title of a work (Archives: Box 38) pertaining to the Daughters of Mary. The copy in the Archives is dated August 17, 1821, is six pages long and contains only the parts refering to the diet and to obedience.

4) *De l'oraison mentale* is a work on mental prayer dating from the first years of the Institute. There exist two editions of this treatise.

The first edition is composed of the treatise proper, plus an additional two parts: a) *Abrégé de la méthode d'oraison en forme de catéchisme*

[82] Father Laumont was a priest of Agen, France, a friend of Father Chaminade, and associated with him in the work of the Sodality and the foundation of the Daughters of Mary. He later became an affiliated member of the Society of Mary. (Cf. *Lettres de M. Chaminade*, I, pp. 89 and 180.)

[83] Cf. the letter of Father Chaminade to Adèle de Trenquelléon, December 1, 1814. (*Lettres de M. Chaminade*, I, pp. 89-90.)

[84] Cf. the letter of Father Chaminade to Archbishop d'Aviau, May 31, 1816. (*Lettres de M. Chaminade*, I, pp. 111-112.)

and b) *Formule pour la préparation à l'oraison.* There exist five copies of this edition as follows.

notebook	box	pages	copyist	remarks
W	18	35-56	Morfaux [85]	complete
MMM	20	1-29	Fidon [86]	*Abrégé* missing
XXX	20	1-16	anon.	complete
YYYY	20	1-14	Girardet [87]	complete
AAAAA	20	57-75	Gobat [88]	has only the treatise

The second edition of this work consisted of a revision of the treatise proper and of the two additions and added to them a third ap-

[85] Louis Morfaux (1802 – ?), born at Branne, France, on April 29, 1802, was a teacher by profession and came to know the Society of Mary through the retreats for teachers given at St. Remy. He entered the novitiate in September, 1828, was employed at St. Remy and Orgelet, and finally left the Society. (Cf. *Lettres de M. Chaminade*, II, p. 516 and *Registre d'Inscription du personnel et des novices de Saint-Laurent: Juillet*, 1820 – 17 *Aout* 1831.)

[86] Father Anthony Fidon, S. M., (1806-1874) was born at Charmoille, France; attended the seminary at Besançon, but, as did Father Chevaux, he withdrew out of humility and entered business. Later, in 1834, he joined the Society of Mary at Saint-Remy. He was employed successively at Stait-Hippolyte, Bordeaux, Courtefontaine, Marast, and Ebersmunster. Sometime during that period he was ordained. In 1840 he was charged with the direction of the Institution Sainte-Marie at Besançon until 1860 when he was named Provincial of the Franche-Comte Province, in which office he died in 1874. He was well known as a model religious and a man of prayer. (*Lettres de M. Chaminade*, IV, pp. 361-362.)

[87] Brother Francis Girardet, S. M., (1818-1892) of Grand-Chaline, France, came to realize his vocation under the influence of Father Leo Meyer, S. M., at Courtefontaine and entered the Society of Mary, October 21, 1835. He worked for a while at Courtefontaine, and then, in 1840, though only twenty-two years old was named director at Saint-Dié. In 1844 he was made novice-master at Ebersmunster and in 1853 took charge of the whole of that establishment. During the sixteen years he spent at that post he exercised a profound influence on the entire Alsacian Province. At this time he also published two books of meditations: *L'Art de Devenir Meilleur* and *Meditations pour le Mois de Marie.* In 1865, the General Chapter of the Society sent Brother Girardet, together with Father Lalanne to Rome to seek the recall of the Animadversion which modified the character of the Society of Mary. In 1869 he was made Secretary General of the Society, a position he filled until his death in 1892. Brother Girardet was a man of incomparable energy, the enemy of compromises, a tireless worker, and possessed of a clear and practical intelligence. (Cf. *Lettres de M. Chaminade*, IV, pp. 273-275.)

[88] Brother Pierre Gobat, S. M., (1828-1893) was born at Delemont in the canton of Bern, Switzerland, on September 9, 1828. He was a student of the Marianists at Colmar, France, and in September of 1843 entered the novitiate of the Society of Mary at Courtefontaine. He was employed as professor at Fribourg, Courtefontaine, Obernai, and St. Hippolyte and as treasurer at College Stanislaus in Paris where he died September 25, 1893. (Cf. dossier: Gobat, Pierre, Archives of the Society of Mary, Rome; Box 201.)

pendix entitled: *Méditation sur le texte: Statutum est.* Nine copies of this edition are to be found in the Archives:

notebook	box	pages	copyist	remarks
R	18	1-25	anon.	complete
T	18	1-22	de Lagarde [89]	"
U	18	1-15	anon.	"
HH	19	1-37	Gouverd [90]	"
II	19	1-40	Chevaux [91]	*Méditation* missing
DDD	20	17-37	Fontaine [92]	complete
III	20	1-11	Bousquet? [93]	*Méditation* missing
VVV	20	1-18	anon.	complete
WWW	20	1-18	Demangeon [94]	*Méditation* missing

5) *Autre méthode d'oraison.* Another treatise on mental prayer dating from the early years of the Society is that entitled: *Autre méthode*

[89] Father Louis de Lagarde, S. M., (1833-1884) was a native of Paray-le-Monial where he was born April 7, 1833. He entered the novitiate of the Marianists in 1852 and remained therein at Courtefontaine and Bordeaux until 1855, when he was sent to Paris to act as prefect. From 1855 to 1859 he was professor at St. Jean d'Angely and from 1859 to 1861 Superior at Moissac. He was sent to Paris in 1861 and became sub-director at College Stanislaus in 1862. In 1868 he was named First Assistant and served as such until his death on September 4, 1884, at Bellevue. (Cf. dossier: de Lagarde, Louis, Archives of the Society of Mary, Rome; Box 201.)

[90] Brother Aimable-Constant Gouverd, S. M., (1807-1880) of Bretonvillers, Doubs, came to know the Society of Mary at Saint-Remy. He entered the novitiate at Saint-Laurent in 1827 and there received part of his formation from Father Chaminade himself. He was employed as teacher in various schools of the Society and was the founder of two of them: Morez (1849) and Olonzac (1851) where he passed the greater part of his life. He died during the retreat at Besançon in 1880. (Cf. *Lettres de M. Chaminade,* III, p. 543.)

[91] Cf. note 77.

[92] Cf. note 24.

[93] Brother Pierre Bousquet, S. M., (1795-1869) was born at Bordeaux in 1795 and in 1817 entered Father Chaminade's Sodality in that city. In 1818 he became the first novice of the Society after its foundation. He was employed at first at Bordeaux and then sent with the original community to Saint-Remy where he was head of temporalities. In 1830 he became directeur of an orphanage in Besançon and in 1835 returned to Saint-Remy to become novice-master of the working Brothers. During this period he left the Society to join the Trappists, but on the eve of the day he was to receive the habit he changed his mind and returned to his duties at Saint-Remy. In 1840 he again took charge of the orphanage in Besançon, but he soon fell gravely ill and was retired to Courtefontaine where he continued to live, though in great suffering, until July 26, 1869. (Cf. *Lettres de M. Chaminade,* II, pp. 79-80.)

[94] Father Charles Joseph Demangeon, S. M., (1830-1915) was born at St. Dié, France, July 17, 1830. He entered the novitiate of the Marianists at Ste. Anne in Bordeaux and was professed October 14, 1851. He served as director in several houses of the Society and finally as Assistant to the Superior General. He died September 25, 1915. (Cf. dossier: Demangeon, Charles, Archives of the Society of Mary, Rome; Box 201.)

d'oraison. It is a text that is based closely on the autographic leaflet entitled: *De l'oraison mentale : De la méditation ou oraison de discours.*[95] There are two copies that remain:

notebook	box	pages	copyist	remarks
X	18	30-40	Auguste [96]	complete
GG	19	101-111	Fidon	"

6) *Précis de l'oraison donné par M. Chaminade au Noviciat de St. Laurent.* Still another essay on meditation, undated, but going back to the early years of the Society is the *Précis de l'oraison*, as it is commonly called. Five copies have been preserved:

notebook	box	pages	copyist	remarks
X	18	41-46	Auguste	complete
OO	19	101-105	anon.	"
UU	19	79-81	"	"
HHH	20	119-121	Chevaux	"
QQQQ	20	7-12	anon.	"

7) *La direction sur la méthode d'oraison.* This essay on mental prayer dates from a later period. It is not certain to what extent Father Chaminade was its author. There are five copies:

notebook	box	pages	copyist	remarks
T	18	23-27	de Lagarde	complete
U	18	16-19	anon.	"
HH	19	38-46	Gouverd	"
VVV	20	53-56	anon.	"
WWW	20	19-22	Demangeon	"

[95] Cf. page 24.

[96] Auguste Brougnon-Perriere (1792-1874) usually referred to as M. Auguste, was born at Bordeaux in 1792. He studied at the Institut d'Estebenet and upon the completion of his studies remained there to teach. In October of 1808 he entered the Sodality of Father Chaminade and in 1817 was among the seven original members of the Society of Mary. He was placed in charge of the group at the Institution Sainte-Marie which began in 1818 alongside of that of M. Estebenet. Later the Institute was moved to rue Mirail and though it prospered, it fell heavily into debt. Father Chaminade became troubled and in 1832 put Father Lalanne in charge and sent M. Auguste to Saint-Remy. The latter, however, chose to leave the Society. He died in August, 1874, at Terrenegre near Bordeaux. (Cf. dossier: Brougnon-Perriere, Auguste, Archives of the Society of Mary, Rome, Box 16; and *Notes historiques sur les prêtres de la Société*, unpublished manuscript of M. Boby kept in the same Archives, Box 16, p. 61.)

8) *Explication du silence des passions.* One of the most original points in Marianist spirituality is the outline and organization of virtues it proposed to the members of the Society as a ladder to perfection. The original plan of these Virtues of Preparation, Purification, and Consummation is attributed to Father Chaminade and is explained in detail in a number of treatises by his disciples.[97] Among the virtues of preparation were the "five silences," one of which was the silence of the passions. This explanation of that virtue was first given by Father Chaminade at the novitiate at St. Laurent. Two copies from that period still exist:

notebook	box	pages	copyist	remarks
W	18	14-19	Morfaux	complete
HH	19	93-97	Gouverd	"

9) *De l'oraison mentale de foi et de présence de Dieu.* This treatise on mental prayer, very popular among the members of the Society, if we can judge by the great number of copies that still remain, was written by Father Chaminade sometime before 1830. The copies are as follows: [98]

notebook	box	pages	copyist	remarks
A	18	105-123	anon.	complete
O	18	1-10	"	"
R	18	26-40	"	"
U	18	21-30	"	"
DD	19	1-20	Etevignot [99]	incomplete
TT	19	1-16	anon.	complete
AAA	20	1-20	Soliel [100]	"
DDD	20	1-16	Fontaine	"
EEE	20	160-177	Roy [101]	"
III	20	65-78	Bousquet?	incomplete
PPP	20	1-28	anon.	complete

[97] *Direction sur l'Institut des Filles de Marie* (also called: *Cahiers de Direction*) by Bro. David Monier, S. M.; *Exercices Spirituels* (or *Direction de la Société de Marie*) by Father Lalanne, S. M.; *Direction sur l'Institut de Marie* by Father Charles Rothéa, S. M.; and *Catéchisme des Silences* and *Catéchisme d'Epuration* by Adèle de Trenquelléon.

[98] Another copy of this treatise in the hand of Brother Romain, S. M., (cf. note 12) is kept in the library of the Superior of the Marianist International Seminary, Fribourg, Switzerland.

[99] Brother Louis Etivignot, S. M., (1824-1900) was born at Serre-les-Sapins on May 3, 1824. He entered the novitiate at Courtefontaine and made his first

10) *Manuel de direction à la vie et aux vertus religieuses de la Société de Marie* (1829). Among the numerous unfinished treatises of the Founder is the manual of direction he wrote in 1829. The original document has been lost, but five copies of it made by early members of the Society have been retained:

notebook	box	pages	copyist	remarks
F	18	1-12	anon.	complete (this may be
JJ	19	1-35	Fridblatt [102]	" the original)
YY	19	1-19	anon.	"
CCC	20	1-37	"	"
SSSS	20	1-12	"	"

11) *Notes du B. P. Chaminade sur les observations de M. Lalanne.* Beginning in 1829 a number of differences of opinion arose between Father Lalanne, then director of St. Remy, and Brother Dominic Clouzet, treasurer of the same house. These differences at first only related to the direction of the house at St. Remy, but they soon developed into a disagreement over the basic principles underlying the existence of the Society. Father Chaminade's comments on the observations of Father Lalanne have been preserved for us by Father Chevaux. (*Cahier Chevaux*, Archives: Box 61, pp. 21-24.) His is the only copy that remains.

12) *Notes du B. P. Chaminade sur les observations de M. Clouzet.* Father Chaminade also made a series of comments on the observations of Brother Clouzet. These also have been preserved for us by Father Chevaux in the *cahier Chevaux*, Archives: Box 61, pp. 25-30.

profession there August 8, 1842. He served in the Society as professor and as a director of schools (1849-1861 and 1866-1868). He died on September 19, 1900. (Cf. dossier: Etivignot, Louis, Archives of the Society of Mary, Rome; Box 201.)

[100] Justin Soliel was a native of Eynet, Dordogne. He entered the Society of Mary in 1826 and served as a professor at Saint-Remy and at Saint-Hippolyte. (Cf. *Lettres de M. Chaminade*, II, p. 498.)

[101] Brother Arnaud Roy, S. M., (1809-1888) was born July 11, 1809, at Bayon, France, and entered the Marianist novitiate at Bordeaux in August, 1831. He served as professor at Moissac, Villeneuve, Castelsarrasin, Clairac, Gensac, Brusque, and St. Nicholas and as director of the school at Belmont (1847-1861). He died January 5, 1888, at Moissac. (Cf. dossier: Roy, Arnaud, Archives of the Society of Mary, Rome; Box 201.)

[102] Father André Fridblatt, S. M., (1802-1861) was a former Provincial of Alsace. Cf. *Calendrier Nécrologique des Religieux de la Société de Marie* (1937: Henri Proost & Cie., Belgium), November 2.

13) *Pratique d'oraison mentale* is an essay in catechetical form on mental prayer. It was written by Father Chaminade in 1832. Five copies, all incomplete, remain:

notebook	box	pages	copyist	remarks
BB	19	1-26	anon.	incomplete
QQ	19	1-14	"	"
III	20	19-63	"	"
PPPP	20	1-112	"	most complete of the five
QQQQ	20	13-35	"	incomplete

14) *Lettres sur la direction spirituelle au maître des novices d'Ebersmunster.* In 1835 Father Chaminade tried once more to supply his congregation with a manual of direction, this time in the form of a series of ten letters to the novice-master at Ebersmunster. Two copies of this very important series remain. They are as follows:

notebook	box	pages	copyist	remarks
RR	19	1-72	Chevaux	complete
VV	19	105-126	Grandmougin [103]	only letters one to five

15) *Méthode d'oraison sur le symbole.* This final treatise of Father Chaminade on mental prayer was written in 1840 and was principally inspired by Father Nouet's book *L'Homme d'Oraison.* It is a very practical work. Six copies remain:

Notebook	box	pages	copyist	remarks
Y	18	23-56	anon.	probably copied from EE
EE	19	27-63	"	complete
LL	19	1-14	de Lagarde	incomplete
VV	19	45-74	Grandmougin	complete
WW	19	1-29	anon.	incomplete
GGG	20	1-30	Roussel [104]	complete

16) *Règlement général: Noviciat de Saint-Laurent, Bordeaux.* Only one copy, that of Father Chevaux (*cahier* II, Archives: Box 19,

[103] Jean Baptiste Grandmougin was born at Servonce, France, and entered the Society of Mary novitiate in 1840 at Courtefontaine. There is no record of his perseverance in the Society. (Cf. *Registre d'incription des entrées dans la Société de Marie*" 1817-1865, p. 48.)

[104] Cf. note 30.

pp. 73-94) remains of this *règlement* written by Father Chaminade in 1841 for the novitiate.

17) *Résolutions à prendre pour une personne travaillée de scrupules.* (2 pages). These notes, contained on pages 53-54 of the *cahier Chevaux* (Archives: Box 61), could possibly have been intended for Mr. Paul Bonnefous, a young candidate for the Society, who came under Father Chaminade's direction during his last years.

D. The Manuscript Notes

It is a common practice for the early members of a religious congregation to note down for posterity the words and the acts of their Founder. This is particularly true of the sermons, conferences, and instructions which he gives them. In the case of Father Chaminade, these notes come from three different sources — the three religious congregations he founded or helped to found. Naturally, these notes differ considerably in value, according to the care the writer took to preserve the thought and the expression of Father Chaminade. Happily, there are often a number of sets of notes for the same conference, sometimes even a set of the Founder's own notes, thus making these notes, in those points where they coincide, very reliable.

1. Conferences Given at the Miséricorde

Eight different sets of notes, six of them anonymous, record for us eleven of the conferences on spiritual topics given by Father Chaminade to the Sisters of the Miséricorde, a religious congregation he helped to found in Bordeaux to care for wayward girls. Copies of these notes are to be found in Box 48 of the Archives of the Society of Mary at Rome. The subjects of these conferences, the dates they were given, and the notes that record them are given in the following outline:

KEY: Manuscript A is that of M. de Lamourous [105]; manuscript B is that of Sœur Stanislaus [106]; manuscripts C, D, E, F, G, and H are anonymous.

subject	date	MS.	pages
Sur la Nature de l'Etat religieux	Nov. 19, 1819	A	1-6
		B	46-49
		C	70-76
		D	103-107
L'Etat Religieux, vie d'oraison	Dec. 4, 1819	A	7-12
		B	49-51
		C	76-81
		D	108-110
L'Oraison de Foi: Notre Méthode	Jan. 14, 1820	A	13-16
		B	52-54
		C	82-87
		D	111-114
		E	126-128
Amour de Dieu: Ses Motifs	Feb. 21, 1820	A	16-19
		B	54-57
		C	88-92
		D	115-119
		E	129-133
Nous devons être crucifiés	Mar. 3, 1820	A	20-25
		B	58-63
		C	93-98
		D	120-125
		E	134-138

[105] Marie Therese de Lamourous (1754-1836) was born at Barac, November 1, 1754, of a noble family. During the French revolution she came under the spiritual direction of Father Chaminade and remained so until her death September 14, 1836. It was with his aid and advice that she founded and governed the Miséricorde in 1801 for the care of penitent girls. Out of this work there rose a religious congregation approved by Rome in 1865. The cause for the beatification of Mlle. de Lamourous was introduced in Rome, November 14, 1923. (Cf. *Lettres de M. Chaminade*, I, p. 10.)

[106] Sœur Stanislaus (1799-1871) was born at Jegun, France, in 1799; was received at the House of the Miséricorde in 1817; and made her first profession there as a Sister of the Miséricorde, August 5, 1827. She served as treasurer until 1843 when she went to found a house at Pian. Eleven years later she moved to Cahors to help with a house that wished to affiliate with the Miséricorde. Finally in March of 1867 she succeeded Mlle. Saure as Good Mother. (Cf. "La Maison de la Miséricorde de Bordeaux," *Apôtre de Marie*, V (October 1908), 204-208 and *Liste des premières directrices de la Miséricorde de Bordeaux*, Archives of the Society of Mary, Rome; Box 48.)

subject	date	MS.	pages
La Vie Religieuse Comparée à la Vie des Bienheureux	Mar. 10, 1820	A	26-28
		C	99-102
		E	139-141
		F	150-153
		G	174-177
Bonheur de la Vie Religieuse	Mar. 21, 1820	A	29-31
		F	154-156
		G	178-180
		H	190-193
La Liberté des Enfants de Dieu chez les Saints et les Religieux	Apr. 4, 1820	A	31-34
		F	157-160
		G	181-185
		H	194-198
Les Causes de l'Impeccabilité des Saints	Apr. 7, 1820	A	35-38
		F	161-164
		G	186-189
		H	199-202
La Droiture de Cœur	Apr. 25, 1820	A	39-42
		E	142-144
		F	165-168
Sur la Nécessité de l'Oraison	May 9, 1820	A	43-46
		B	64-70
		E	145-149
		F	169-173

2. Conferences Given to the Daughters of Mary

The originals of eight sets of notes of conferences given to the Daughters of Mary by Father Chaminade are kept at the Archives of the Daughters of Mary and copies of them at the Archives of the Society of Mary in Rome (Box 39). Three of these sets are dated.

a) *Trois conférences du Bon Père sur la foi* (1820). There is at Rome a typed copy (2 pages) of these notes by Adèle de Trenquelléon[107].

[107] Adèle de Batz-Trenquelléon (1789-1829), a member of one of the most noble families of the Gascogne, was born in the chateau of the de Trenquélleon's near Agen on June 10, 1789. The family lived in exile during the French Revolution, first in Portugal and then in Spain, and returned to France in 1804. Adèle, then fifteen years old, became the moving force of a pious association at Agen. Through it she came into contact with Father Chaminade, who became her spiritual director. Out of the Association there rose in 1816 the foundation

b) *Avis donnés par notre Fondateur dans sa visite de 1827 à la Communauté d'Arbois.* This conference is recorded on pages 23-27 of a book of notes by Mère Marie Joseph de Casteras.[108]

c) *Avis donnés par notre Supérieur Général dans sa visite de 1835 à Arbois en réponse à diverses questions que nous lui avons adressées.* The notes of this conference are on pages 27 to 29 of the same notebook by Mother de Casteras.

d) *Instruction du Père Chaminade sur l'Ave Maria.* The author of these notes, taken down on a feast of the Holy Name of Mary at Agen, is unknown and the original manuscript of them has been lost. The copy is eight pages long.

e) *Trois conférences du Bon Père aux Filles de Marie sur la Perfection et l'esprit de l'Institut.* The copy of these anonymous notes is 25 pages in length. They are written in the notetaker's own style rather than that of Father Chaminade.

f) *Abrégé des Conseils et instructions que notre Bon Père donna aux Mères d'Agen dans une de ses visites.* These notes, probably by Adèle de Trenquelléon, seem to be a series of selected quotes from the Founder's instructions. The copy of them (25 pages) carefully records the pagination of the original.

g) *Extraits des Conférences du Bon Père Chaminade.* The copy of these notes by Mother de Casteras is in the notebook mentioned above by the same author on pages 29 to 35 and the copyist has taken care to record the original pagination. These notes are of the same conference recorded in those of **f.**

h) *Avis donnés par notre Fondateur pour la direction du Noviciat* (at Bordeaux). The copy of these notes (6 pages) was taken from the third notebook of Mother Mary Joseph de Casteras. The original pagination is recorded.

3. Notes of Retreats Given by Father Chaminade

One of the principal means chosen by Father Chaminade for instilling into his spiritual sons the spirit and ideals of the Institute he had founded was the annual retreat. These retreats he usually preached

of the Daughters of Mary Immaculate and Adèle, under the name of Mère Marie de la Conception, became its first Superior General. She died January 10, 1829, in that office. (Cf. *Lettres de M. Chaminade,* I, pp. 42-43.)

[108] Elisabeth de Casteras, first cousin of Adèle de Trenquelléon, took the name of Marie Joseph upon her entrance into the Daughters of Mary and eventually became the third Superior General of the Congregation. (Cf. *Lettres de M. Chaminade,* I, p. 367.)

himself, though at times he would invite other priests of the Society or affiliated to the Society to give one or the other instruction. It was the custom for the Marianists of that time to take notes of these retreat conferences and to keep them for rereading and for personal meditation during the following years. Those notes of the retreats preached by Father Chaminade which have been preserved, are gathered together in a series of folders kept in Box 10 of the Archives of the Society of Mary in Rome. Each folder contains the notes of the retreat for a given year as follows:

retreat	notes by	pages	rémarks
1809	Lalanne [109]	1-19	Lalanne was only 14 years old at the time of this retreat.
1813	Lalanne (1)	1-23	there are two fascicles of notes; Lalanne was a theological student at this time.
	Lalanne (2)	1-67	
1817	Lalanne	1-12	resumès of 6 instructions.
1818	Lalanne	1-70	excellent, well-developed notes.
	Collineau [110]	1-33	shorter, less serious than Lalanne.

[109] Father Jean Lalanne, S. M., (1795-1876) was born at Bordeaux in 1795. He entered the field of medicine, but under the direction of Father Chaminade he decided to give himself to God and offered his services to Father Chaminade on May 1, 1817. Father Chaminade then revealed to him the plans he had conceived for the foundation of a religious congregation already during his exile in Spain. After his first vows on September 5, 1818, Father Lalanne became professor at the Pension Sainte-Marie, the superior of the seminary of the Madeleine (1825), Principal of the College at Gray (1826), Director of the Colleges of Saint-Remy (1830), Bordeaux (1832), and Layrac (1835). Having imprudently made too many and too large debts, he obtained in 1845 permission to leave the Society provisionally until he had regained economic stability. To this end he went to Paris, where the Archbishop gave him the direction of the Ecole des Carmes (today, the Institut Catholique). It was through his efforts at this time that the Society of Mary was introduced in Paris at the Institution Sainte-Marie (rue Bonaparte) in 1852, and, in 1855, the College Stanislas. The direction of this latter school was the great work of his life (1855-1871). He spent his last years helping to found the Institut Stanislas at Cannes (1871) and as visiting inspector of the secondary schools of the Society. He died at Besançon in 1876.

Father Lalanne was noted for the brilliance of his intellect, the courage of his convictions, and his spirit of enterprise. These qualities made him of great value to the Society, except for the fact that the ardor of his imagination often led him into unhappy adventures. But he always managed to extricate himself by means of his profound humility and spirit of faith and his touching filial confidence in the Blessed Virgin. There was always a great deal of mutual affection between him and the Founder. (Cf. *Lettres de M. Chaminade*, I, pp. 260-261.)

[110] Father J. B. Collineau (1796-1852) was born at Bordeaux, May 26, 1796. In his early youth he entered the Sodality of the Madeleine, of which he was prefect in 1818. He was one of the seven charter members of the Society

retreat	notes by	pages	rmarks
1819	Lalanne	1-40	very concise summaries.
1820	Lalanne	1-34	all the meditations with their dates; very succinct.
	Bousquet [111]	1-10	has summaries dictated to retreatants; notes show remarkable fidelity to thought and expression of Founder.
	Bidon [112]	1-26	summaries not in accord with general plan of retreat nor with other two sets of notes; interspersed own reflections.
1821	Lalanne	1-24	brief summaries.
	Bousquet	11-21	very faithful; almost as if dictated.
	Bidon	1-25	a little more developed than Lalanne.
	Mouran [113]	1-21	has official summaries; rest more like personal reflections.
	MS of Bordeaux [114]	1-70	notes recopied by the author for better preservation.

and was first employed to aid M. Auguste at the Institute Sainte-Marie and Father Chaminade with the Sodality. Two years after his ordination in 1820 he was sent to Villeneuve-sur-Lot as principal of its College. In September of 1827 he returned to Bordeaux giving all his time to preaching and to aiding Father Chaminade in the office of First Assistant. He left the Society in 1832 and entered the diocesan clergy, becoming first curé, then honorary canon. He died in 1852 while on a voyage in the Holy Land. (Cf. *Lettres de M. Chaminade*, I, p. 222.)

[111] Cf. note 93.

[112] Brother J.-B. Bidon, S. M., (1778-1854) was born in 1778 at Bordeaux. In his youth he learned the cooper's trade and, in 1801, entered the Sodality of the Madeleine, became a zealous member (having charge of the young artisans of the Sodality) and was eventually made honorary prefect. He was obliged during the wars of Napoleon to enter the Army of Italy, was captured by the Austrians, and eventually returned to Bordeaux. He was among the seven charter members of the Society and spent most of his life in Bordeaux charged with the care of temporalities. During the years 1837 to 1841 he founded and directed a school at Clairac. He was often used by the Founder to handle his most delicate missions and so earned the title of "the faithful Bidon." He passed his last years at the novitiate of Sainte-Anne where he died in 1854.

Brother Bidon was noted for his deep humility, his even-tempered humor, his readiness to serve, and his obedience. (Cf. *Lettres de M. Chaminade*, I, p. 302.)

[113] Father Mouran, former Lazarist, a priest of the diocese of Agen, was first the director, then the superior of the seminary of Agen. He came into contact with Father Chaminade quite often through the Sodalities of Agen of which he was director. He was made Superior of the first community of the Daughters of Mary Immaculate at Agen and later became an affiliated member of the Society of Mary and a familiar figure at its annual retreats. (Cf. *Lettres de M. Chaminade*, I, pp. 113, 119, 180, and 375.)

[114] The Manuscript of Bordeaux, so called because of its inscription "Communauté de Bordeaux" is also sometimes referred to as the *cahier rouge* of Besançon. It is in reality a leather bound book of 275 pages into which have

retreat	notes by	pages	remarks
1822	Caillet [115]	1-9	only the official summaries.
	anon.	1-36	very good; taken as if from dictation; author very intelligent and an ecclesiastic.
	Carrere [116]	1-22	copies from anon. notes above.
	Bidon	1-41	very abridged.
	MS of Bordeaux	71-261	all conferences and instructions plus some glosses (indicated); semi-official.
1823	Laugeay [117]	409-448	"flowers" from Chaminade plus his own reflections which are indicated.
	Marres [118]	1-40	condensed form; concerns retreat given at Pentecost.

been recopied notes of the retreats of 1821 and 1822. The book, which came to the Archives of the Society of Mary from the library of Cardinal Mathieu, bears the following inscription in his hand:

Frères de Marie
M. Chaminade
1821-1822
Exercices de retraites
donnés aux Frères de Marie
à Bordeaux en 1821 et 1822
par M. Chaminade Supérieur
fondateur de leur communauté.

[115] Very Rev. George Caillet, S. M., (1790-1868) was born in Porrentruy, Switzerland, and entered the Society of Mary in 1822 already ordained priest. He was employed at Bordeaux to aid in the direction of the works of the Sodality for the first twenty years of his Marianist life. Through this work he came into close intimacy with Father Chaminade so that the latter often confided to him important missions and during his absences from Bordeaux, chose Father Caillet to replace him at the Madeleine. He was named First Assistant in 1833 and elected Superior General in 1845. A difference of opinion with the Founder concerning the government of the Society from the time of his election until Father Chaminade's death in 1850 was a severe trial for both of them. Father Caillet remained in office as Superior General until 1868. He died in 1874.

Perhaps the best sketch of his character is that given by Father Chaminade himself when he said, "He is not intellectually brilliant nor worldly-wise, but he is a man of faith and possessed of a good judgment." (Cf. *Lettres de M. Chaminade*, I, pp. 353-354.)

[116] Father Pierre Carrere (1808-?) was born in January of 1808 at Agen, France. He entered the novitiate of the Society of Mary in July 1822 and left the Society in January of 1824. (Cf. *Registre d'Inscription du Personnel et des novices: Saint-Laurent: juillet 1820 à 8 mars 1828*, p. 3.)

[117] Brother Bernard Laugeay, S. M., (1796-1848) was born at Bordeaux in 1796 and in 1817 entered the Sodality of the Madeleine. He joined the Society of Mary in August, 1818, making perpetual vows in September of the same year with the seven charter members of the Society. Two years later he was sent to Agen to open the first school of the Society and its eminent success demonstrated to the Founder the fecundity of such an apostolate. After opening a second school at Villeneuve (1823) he was sent to pioneer at Colmar in 1824. Later he founded schools successively at Sainte-Marie-aux-Mines (1828),

retreat	notes by	pages	remarks
1824	Lalanne	1-21	complete, but only very short summaries.
	Laugeay	489-566	glosses.
1825	Caillet	1-4	copy, not original notes; retreat given at the Madeleine.
1826	Bidon	1-8	very brief summaries.
	Chevaux [119]	1-18	more developed, but still very concise.
1827	Marres	1-68	very good, fully developed notes.
	Chevaux	19-52	has some parts proper, but for the most part identical with those of Marres; is retreat given at St. Remy.
1828	Gouverd [120]	47-73	in *cahier* HH (Box 19); are copied from another set.
	Dourdon [121]	1-9	in *cahier* QQQ (Box 20); probably copied; only the conferences.
	anon.	1-37	retreat at St. Laurent; only pages 1 to 17 are of conferences given by Chaminade.
	anon.	1-17	identical with 1-17 above.
1829	Chevaux	53-62	very concise.
	de Bellevue [122]	1-23	brief summaries.
	Gouverd	1-37	most extensive of the four.
	anon.	1-17	brief but well arranged.

at Brusque (1842) and at Cordes (1844). Brother Laugeay left a reputation for goodness and devotedness, an amiable manner, and a deeply religious life. (Cf. *Lettres de M. Chaminade*, I, p. 262.)

[118] Brother Antoine Marres, S. M., (1808-1855) came from Nerac near Agen. After a short stay at the seminary of Agen, he entered the novitiate of the Society of Mary at Saint-Laurent and was numbered among the first group sent to Saint-Remy. He was at first employed as cook, and then as teacher in the lower grades. He was very preoccupied with his interior life and kept a very interesting notebook of his work along these lines. He died at Saint-Claude in 1855. His director there described him as a "very good religious, possessed of a strong character, and advanced in virtue." (Cf. *Lettres de M. Chaminade*, II, p. 381.)

[119] Cf. note 77.

[120] Cf. note 90.

[121] No information could be found concerning anyone by the name of Dourdon in any of the records kept at the Archives of the Society of Mary nor at its General Administration.

[122] Father F. Guyon de Bellevue, a native of Lauzun, France, entered the Marianist Novitiate at Saint-Laurent in 1828, made his profession there in 1829, and served as secretary to Father Chaminade for some months. Though he did not remain a member of the Society, he maintained close contact with it over the years and even, towards 1900, asked to pass his last years there. He

retreat	notes by	pages	remarks
1830	Gouverd	38-46	brief notes.
1832	Bonnet [123]	1-22	entitled: *analyse des instructions;* probably Chaminade's ideas, Bonnet's words.
1834	Fontaine [124]	1-28	retreat at St. Remy; notes are brief but have interesting details.
	Chevaux	1-11	skimpy.

4. Other Notes Taken by Members of the Society of Mary

Three other sets of notes of conferences given by Father Chaminade remain to be explained. They pertain to the informal talks he gave either during the course of a visit to the community or as a regular habit in the novitiate.

a) Notes of Instructions *Sur le Symbole* (Archives: Box 10). These 38 pages of notes by Father Pierre Carrère are of a series of instructions begun February 14, 1823, at the novitiate at St. Laurent. The Credo was one of Father Chaminade's favorite topics.

b) *Notes pour sermons et Conférences :* 1825-1826 (Archives: Box 10). This series of notes by an anonymous author records the sermons and conferences of a number of the priests of the Society of Mary. The notes on pages 1, 2, 4-5, and 12-13 are of Father Chaminade; the others are of Lalanne and Caillet.

c) *Notes des Conférences du Bon Père Chaminade : 4 mai au 27 août 1843 à Sainte-Anne* (Archives : Box 10). These 112 pages of notes by Paul Bonnefous [125] represent the most ambitious effort to record

was for a long time chaplain of the Daughters of Mary at Agen. He died in 1902. In 1853 he published a book entitled: *Le Christ mediateur, synthèse universelle.* (Cf. *Lettres de M. Chaminade*, II, p. 499.)

[123] Brother François Bonnet, S. M., (1808-1835), a native of Mauriac, made his novitiate in the Society of Mary in 1830. He served for some time as Father Chaminade's secretary in 1833, was sent to Saint-Remy where he died of consumption. He was in the midst of his studies for the priesthood. (Cf. *Lettres de M. Chaminade*, II, 530.)

[124] Cf. note 24.

[125] Paul Bonnefous (1821- ?) was born June 16, 1821. After a good education, he entered the novitiate at Sainte-Anne in November of 1842. He suffered from scruples and Father Chaminade, thinking he needed only a little instruction and experience, sent him, though only a novice, to teach at Orgelet, then St. Hippolyte, and finally Ebersmunster. There being no improvement, the Founder, in 1844, brought him back to Bordeaux where he thought he could help him. After taking care of the linen and refectory at Sainte-Anne for a while, we was made in 1845 secretary to the Good Father. As such, he examined

the exact words of Father Chaminade. This is evident from the remarks of novice Bonnefous. On page 98 he writes, "I do not know if I have written this sentence exactly as the Good Father said it,"[126] and again on pages 70-71 he says, "The Good Father added here, *with a difference*', but I do not recall the words or the sense of the restriction".[127]

the papers of Father Chaminade, became convinced of the righteousness of the cause of the Founder in his difficulties with the General Administration, and set himself up as his defender. He did far more harm than good and had to be checked constantly by Father Chaminade. Finally, in May of 1847, after a disagreement with the Founder, he returned to his home, though he continued to correspond regularly with the Founder. Just after Easter in 1849, at the request of the Good Father, he returned to Bordeaux and stayed on until the Founder's death in January, 1850. According to Bonnefous, Father Chaminade wished to leave him his worldly goods, but the former refused and persuaded the dying man to leave his possessions to charity. After a short stay in Paris where he tried to found a religious order (he was the only member it ever had) and at La Salette, where he interested himself in its apparitions, he went to Rome (1857-1860) to take up once more the battle on behalf of Father Chaminade. He returned home and ended up in prison charged with immorality. There he wrote an autobiography for the prison doctor who was to examine his sanity. The doctor pronounced him sane and the court, not guilty.

Mr. Bonnefous was always very devoted to Father Chaminade, but his unstable character and his impetuosity caused the Founder, in the latter's own words, "more trouble than his adversaries." (Cf. dossier: Bonnefous, Paul, Archives of the Society of Mary, Rome; Box 16.)

[126] *Je ne sais si j'ai écrit exactement comme le bon père a dit, cette phrase.*

[127] *Le bon père a ajouté ceci*: avec une différence; *mais je ne sais pas la suite ni le sens de cette restriction.*

CHAPTER I

The Divine Plan

OUTLINE

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I. The Place of Father Chaminade in Spirituality

A. Theocentrism in General

The subject matter of all spiritual doctrine is concerned with two principal terms — God and man — and the relation between them. This relationship can be considered from two great fundamental viewpoints. One viewpoint, labeled **theocentric**, jealously guards the primacy of God and regards all creatures as existing only to render Him honor and glory. The other, called **anthropocentric**, prefers to place the emphasis on man, and while acknowledging the primacy of God, considers the supreme end of this relationship to be the salvation of men.

The two viewpoints are often compared to differing conceptions of the universe. There was a time when man conceived of the sun and the stars and the planets as revolving about the earth which for them was the center of all things. Later, Nicholas Copernicus established that it was rather the sun which was the center and that all the planets, including our earth, revolved in regular cycles about it. Thus the anthropocentric school of spiritual doctrine consider God, religion, virtue, etc. as all directed to the salvation of man's immortal soul, while the theocentric school insists that God is the supreme end and that all creatures exist only to give Him honor and glory. For the former, God is for us, as it were, and for the latter, we are for God.

Theocentric spirituality insists on the supreme majesty of God, His infinity, His perfections, His power, so much so that creatures by comparison shrink away to nothingness. Under the influence of this consideration, the creature sheds all self-seeking and strives only to honor, to praise and to worship God. His own difficulties, trials, and sufferings become insignificant. One thing alone is important — the worship of God. Anthropocentric spirituality, on the other hand, proclaims the dignity of man by comparison with all other creatures and insists on the greatness of his destiny which is union with God. God is not considered in His perfections, but as the end of man and the furnisher of aids by which man can arrive at this end.

This is not to say that the one has no concern for the honor and glory of God and the other no care for the salvation of men. "It is the salvation of men that procures the honor and glory of God," says the one, while the other insists that it is the giving of honor and glory to God that procures our salvation.[128]

Put so bluntly, the anthropocentric point of view does not appear appealing, yet it is exactly in this spirit that the great part of our "spiritual literature" is and always has been written. Theocentrism, of course, has always existed. It is from this point of view that Scripture is written and it is in this spirit that the liturgy prays. Saints have led theocentric lives and theologians, especially the Scholastics, have put their *summae theologiae* on a theocentric basis. But insistence on the worship of God as the center of our spiritual life, the restoration of the primacy of the virtue of religion in everyday piety, the foundation, as it were, of a theocentric spirituality, did not occur until the beginning of the 17th century when Cardinal de Berulle inaugurated what was to be known as the French school of spirituality.

The theocentrism of the French school, however, was not an abstract one. It went further than the mere relation of creator to creature. Though a principal point of its spiritual doctrine, this viewpoint was used mainly as a backdrop for a central point of emphasis, namely, Christ, the Incarnate Word, the Mediator between God and man, the perfect religious who unites all men to Himself so that they may render with Him an adequate and perfect worship. As a recent writer puts it:

[128] For a more detailed explanation of these two viewpoints, cf. Henri Bremond, *Histoire Littéraire du Sentiment Religieux en France*, III (Paris: Bloud et Gay, 1921), pp. 24-43.

One can place with certitude between the years 1605 and 1608 this complete turning of perspectives, the "revolution copernicienne", as Bremond so well labeled it, which restored the Incarnate Word to the center of Christian piety. But to properly explain it, we must go further and say that it substituted for the theocentrism already familiar to the abstract school a Christocentrism from which arose a spirituality which we might call "Christological."[129]

B. Theocentrism in Father Chaminade

It was within this theocentric and Christological framework of the French school that Father Chaminade built his own spiritual doctrine. For him theocentrism was never a thesis to be proved as it sometimes was for Berulle, but rather the spirit, the tone, the viewpoint he had when he wrote. Direct references to its argument in his writings are rare and usually vague.

In an early note he remarks:

Reason makes us see our dependence. Everything comes from God; everything is in God; everything is for God.[130]

Adèle de Trenquelléon summarizes the conference he later developed from this principle as follows:

1. God is our first principle and our last end. Everything comes from God even the smallest happenings; therefore, complete submission in all that happens to us, etc.
2. Everything is in God; we ourselves are in God; thus when we use our faculties to offend Him, we make use of Him for our iniquity because we use to this end the faculties which He Himself has placed in us and which would not function without His permission.
3. Everything is for God; it is therefore for Him that we ought to do everything, to Him that we ought to refer everything; nor should we do anything to satisfy our miserable self-love which spoils all.[131]

[129] Louis Cognet, *Les Origines de la Spiritualité française au XVII^e siècle* (Paris: Editions du vieux Colombier, 1949), p. 54.

[130] W. Joseph Chaminade, S. M., "Oubli de Dieu," *Notes for instructions: petites feuilles détachées* (Rome: Archives of the Society of Mary, Box 9), p. 27. La raison nous fait voir notre dépendance: tout vient de Dieu, tout est en Dieu, tout est pour Dieu.

[131] "Trois conférences du Bon Père sur la foi" (Rome: Archives of the Society of Mary, Box 39), p. 2.

1° Dieu est notre premier principe et notre dernière fin. Tout vient de

However, theocentrism in Father Chaminade, as for the members of the French school in general, finds its proper and perfect expression not, as we have remarked, as a cold, speculative principle, but as the framework for a doctrine that is more properly Christocentric than theocentric. Moreover, the formulation of this theocentrism remains vague and indefinite until his discovery of Father Olier. In his quotations from this writer he finds the theocentric and Christological expression he was groping for. Thus in the *Principes de Direction* which he set down in 1838, Father Chaminade quotes [132] him in his opening paragraphs:

> Bringing to it love and respect for His Father, Our Lord Jesus Christ came into this world to there establish His kingdom and His religion.
>
> During the thirty-three years that Jesus Christ lived on earth He founded in the minds and hearts of the faithful whom He foresaw ordained to it a share in His own religion in order to honor His Father in them as He did in Himself.[133]

And a little further on:

> Our Saviour, after His death, continues to secure from men this religion toward His Father by every means His love suggests, and He has given them His Spirit which is that of God living in Him in order to establish in them His own sentiments. By this

Dieu, jusqu'au moindre événement: donc soumission entière dans tout ce qu nous arrive, etc.

2° Tout est en Dieu; nous sommes nous-mêmes en Dieu: lors donc que nous nous servons de nos facultés pour l'offenser, nous le faisons servir lui-même à notre iniquité, puisque nous nous servons pour cet effet des facultés qu'il a lui-même mises en nous et qui ne pourroient agir sans sa permission.

3° Tout est pour Dieu: c'est donc pour lui que nous devons tout faire, nous lui devons tout rapporter, et ne rien faire pour contenter notre misérable amour-propre qui gâte tout.

[132] Because the greater part of his manuscript notes were personal ones not intended for publication or uncompleted preliminary drafts of spiritual essays, it is to be expected that Father Chaminade should have quoted authors without having given indication of that fact. Such is the case here. That these paragraphs were quotations from Father Olier was the discovery of the author. They are taken from his *Introduction à la vie et aux vertus chrétiennes. Cf. Œuvres complètes de M. Olier* (Paris: J. P. Migne, 1856), pp. 51-52.

[133] Chaminade, "Principes de Direction", *notebook D* (Rome: Archives of the Society of Mary, Box), p. 13.

N. S. J. C. est venu en ce monde pour y apporter le respect et l'amour de son Père, et pour y établir son royaume et sa religion.

Pendant 33 ans que J. C. a vécu sur la terre, il a fondé dans l'esprit et dans le cœur des fidèles, qu'il prévoyait avoir été ordonnés pour être ceux en qui il devait répandre sa même religion, afin d'honorer son père en eux, comme il faisait en lui-même.

infusion of His holy religion He makes of Himself and all Christians a single religious of God.

Reigning in heaven, He lives in the hearts and pens of the evangelists, He lives in the hearts and the mouths of the Apostles, in order to establish everywhere abhorrence of creatures and respect for God alone.[134]

The reason for this Christocentric theocentrism in Father Chaminade's spirituality lies in the history of man's relation with God. He summarizes this history as follows:

From the beginning of the world, God, who had made man to His own image, deigned to make an alliance with him and to adopt him as His child of grace and the eternal heir of His glory. This alliance, which depended on the fidelity of man, did not last long...

But God in His wisdom prepared another alliance infinitely more perfect and independent of human inconstancy, an alliance which hell could attack without being able to destroy and which would subsist eternally. This alliance was preceded by another, temporary and figurative, given to a single people of the earth and destined only to preserve in the world the hope and expectation of the eternal alliance. From the time of Abraham, this alliance had to be constantly renewed with his posterity because it was so often broken by their many prevarications.

The new alliance is no longer made with men, but with human nature hypostatically united to the Divine nature in Jesus Christ in the mystery of the Incarnation.[135]

[134] *Ibid.* N. S. a continué après sa mort, de procurer aux hommes cette religion envers Dieu par toutes les inventions de son amour: et il leur a donné son esprit, qui est celui de Dieu vivant en lui, pour établir en eux les mêmes sentiments de son âme, afin que dilatant ainsi sa sainte religion, il fit de lui et de tous les chrétiens un seul religieux de Dieu.

Régnant au ciel, il vit dans le cœur et dans la plume des évangélistes, il vit dans le cœur et dans la bouche des apôtres, pour établir partout le mépris de la créature et le respect de Dieu seul.

[135] Chaminade, "Méditations sur la Sainte Communion", *Notes for instructions: cahier gris, no. 3* (Rome: Archives of the Society of Mary, Box 9), p. 202. Dès l'origine du monde, Dieu, qui avait fait l'homme à son image, daigna faire alliance avec lui et l'adopter pour l'enfant de sa grâce et l'éternel héritier de sa gloire. Cette alliance, qui dépandoit de la fidélité de l'homme, ne dura pas longtemps... Mais Dieu dans le conseil de sa sagesse prépara une autre alliance, infiniment plus parfaite indépendante de l'inconstance humaine, que l'enfer pourroit attaquer sans pouvoir la détruire et qui subsisteroit éternellement. Cette alliance il l'a fite précéder par une autre, passagère, figurative, bornée à un seul peuple de la terre, et seulement destinée à conserver dans le monde l'espérance et l'attente de l'alliance éternelle. Cette alliance fût souvent renouvellée depuis Abraham avec la postérité de ce St. patriarche, parce qu'elle

The first alliance begins with the creation of Adam. God created him to His own image and in two ways:

1. In a natural way, for the three faculties of the soul, the memory, the intellect, and the will, represent the three persons of the most holy Trinity and the three great perfections of God, His supreme happiness, His infallible truth, and His infinite holiness.
2. In a supernatural way, for each of the faculties of Adam's soul possessed these divine perfections in a high degree, that is, Adam possessed happiness in the earthly paradise, he was enlightened by the light of truth and the knowledge of good, and he was in a state of innocence, justice and holiness.[136]

According to the terms, so to speak, of this first alliance, God created him "king of all in the earthly paradise" and Adam "sought God, served Him, and adored Him in His creatures."[137]

Moreover,

> Adam received two lives, the life of his body, called natural, and the life of his soul, called supernatural; supernatural, because it is an effect of sanctifying grace. Note well that this divine life, this life of the soul, is an addition as necessary to our soul as our soul is to our body.[138]
>
> It is said that the soul of man is immortal; it was created immortal in Adam in this sense that neither by the constitution of its being, nor by the action of any outside being on it, could it die. Only sin could kill it.[139]

fût souvent rompue par ses prévarications multipliées. La nouvelle alliance n'est plus faite avec les hommes, mais avec la nature humaine unie hypostatiquement à la nature divine en J. C. dans le Mystère de l'Incarnation.

[136] *Retreat of 1821: notes by Fidon, notebook GG* (Rome: Archives of the Society of Mary, Box 19), p. 24.

1° d'une manière naturelle, car les trois facultés, la mémoire, l'entendement et la volonté représentaient les trois personnes de la Ste Trinité, et les trois grandes perfections de Dieu, sa suprême félicité, son infaillible vérité, son infinie sainteté.

2° d'une manière surnaturelle, car chacune des facultés de l'âme d'Adam possédait un haut degré de ces perfections divines, c-à-d: Adam possédait la félicité dans le paradis terrestre, il était éclairé des lumières de la vérité et de la connaissance du bien, il était dans un état d'innocence, de justice et de sainteté.

[137] Chaminade, "Pratique d'oraison mentale," *notebook JJJ* (Rome: Archives of the Society of Mary, Box 20), p. 34.

Il est créé, dans le paradis terrestre, roi de tout le monde; il cherchait Dieu, il le servait et l'adorait dans ses créatures.

[138] That is, as necessary to our soul for its supernatural life, as our soul is to the body for its natural life.

[139] Chaminade, "De la Mort," *Notes for instructions: petites feuilles détachées*, p. 63.

Adam avait reçu deux vies, la vie de son corps et la vie de son âme, qu'on appelle naturelle et surnaturelle; surnaturelle, parce qu'elle est un effet de la

And eventually sin did kill it. As Father Chaminade said, "this first alliance did not last long." Adam brought it to an end by his sin and with terrible consequences.

> Adam and Eve in sinning lost for themselves and for their posterity the glorious privileges they had received from the Lord. In place of an immortal and happy life, they would have suffering and death, and an eternal anathema would separate them forever from God.[140]
>
> By his sin man had been degraded in his soul and in his body; he had not only sold himself to hell, but he had renounced and had become entirely unworthy of the divine life, of the life of charity, which alone opens heaven.[141]
>
> Adam's death affected both his soul and his body... his soul died immediately and his body began to die too... the death of his body took place gradually in order to bring man's attention especially on the evil of the death of his soul so that by penance he could obtain mercy.[142]
>
> The eagle of the Apocalypse that cried three times in a terrible voice, *Woe, woe, woe to all that dwell on earth,* seems to speak to us of the triple calamity into which our nature has fallen. Man, loved by the Spirit of God, received from Him innocence, peace, and immortality. By sin the devil ravished his innocence, covetousness arose, peace was troubled, death was decreed.[143]
>
> Man was entirely separated from God by original sin and he was rejected forever. He did not have, and could never have,

grâce sanctifiante, qu'on prenne garde néanmoins que cette vie divine, cette vie de l'âme est un apanage aussi nécessaire à notre âme, que notre âme l'est à notre corps.

On dit que l'âme de l'homme est immortelle: elle fût créée immortelle dans Adam, dans ce sens que ni par la constitution de son être, ni par l'action d'aucun être étranger à elle, elle ne pouvait mourir: le seul péché pouvait lui donner la mort.

[140] Chaminade, *Petit Traité de la Connaissance de Marie* (Paris: Tequi, 82 rue Bonaparte, 1927), p. 22.

[141] *Ibid.*, p. 37.

[142] Chaminade, "Méditation sur la Mort," *Notes for instructions: petites feuilles détachées,* p. 70.

La mort (Adam's) a frappé en même temps et l'âme et le corps... L'âme... meurt aussitôt et la mort commence à opérer sur son corps... l'éxécution sur le corps se fait lentement, pour que l'homme portât son attention spécialement sur le malheur de la mort de son âme; et que, par la pénitence, il pût obtenir miséricorde.

[143] Chaminade, "Le sépulcre de J. C. est une Mère," *Notes for instructions: cahier gris, no. 3,* p. 123.

Cet aigle de l'Apoc. qui crie par trois fois d'une voix foudroyante: vae, vae, vae habitantibus in terra (Apoc. VIII, 13)... semble nous parler de la triple calamité dans la qu'elle notre nature est tombée. L'homme aimé de l'esprit de Dieu, en recevait l'innocence, la paix, et l'immortalité. Le diable par le péché lui a ravi l'innocence, la convoitise s'étant soulevée a troublé la paix, la mort, etc...

> any hope of returning to God, of uniting himself to God except by the means that God had deigned to give him. This way was His Incarnate Son.[144]

Thus man, created for such a sublime destiny, sinned and by his sin not only cut himself off from God and lost the special gifts God had bestowed on him, but he also denied himself the possibility of repairing, through his own efforts, the damage done. He had offended God, an infinite Being, and so his offence was infinite. But man, being finite, could never offer God an infinite reparation. And more than that. By his sin man had turned away from God. His return could never be through his own efforts. His recovery would have to be initiated by God. And such was the case.

> But behold, the Word of God, touched by compassion for the masterpiece of His hands, conceived the ineffable design of restoring degraded man and of reconciling heaven and earth. And in order that eternal justice be satisfied and that hell be the more humiliated and the divine glory appear to better advantage, he wished to put Himself in place of the guilty, and cover Him, as it were, with the mantle of his Divinity against the blows of heaven's anger. He wished, in a word, to make Himself man, as we are, charge Himself with our iniquity in order to expiate it by the shedding of His blood, and to divinize us in Him by uniting Himself to us, so that once more, and with even greater reason, we could call God our Father. He offered Himself, then, as victim. His sacrifice was accepted and the redemption was decided in the august council of the Holy Trinity. Such was the consoling news given to our unfortunate parents at the scene of their crime in order to soften, by the hope of a Savior, the awful misfortune that resulted from their sin.[145]

So it was that God made with man a new and eternal testament — **new** because "it is the last one God made with men" and **eternal** because "there will be no other; this one will remain eternally."[146]

[144] Chaminade, "De la pratique de l'union à Jésus-Christ," *Notes for instructions: grandes feuilles détachées, folder no. 3* (Rome: Archives of the Society of Mary, Box 9), p. 21 of the supplement.

L'homme a été entièrement séparé de Dieu par le péché d'origine et rejeté à jamais. Il n'a été et ne peut avoir d'autre espoir de revenir à Dieu, de s'unir à Dieu que par le moyen que Dieu a daigné lui donner: le moyen est son fils incarné.

[145] Chaminade, *Petit Traité de la Connaissance de Marie*, pp. 22-23.

[146] Chaminade, "Méditations sur la Sainte Communion," *Notes for instructions: cahier gris, no. 3*, p. 202.

Nouveau, c'est le dernier que Dieu a fait avec les hommes. éternel. Il n'y en aura plus d'autre, mais celui-ci subsistera éternellement.

As there were three gifts made originally to man, namely innocence, peace, and immortality, so there would be in this new alliance "three ages in which, step by step, man would become once again the *virum perfectum* (Eph. IV, 13)... in this world he would repair his innocence, in heaven he would gain peace, and at the general resurrection he would receive immortality. Thus he would arrive *at that maturity which is proportioned to the completed growth of Christ* (Eph. IV, 13)."[147]

II. The Keys to the Spirituality of Father Chaminade: the Three Conditions of the New Alliance

Before man could avail himself of this new alliance, there were conditions to be accepted and fulfilled.

> The first is that in making His peace with men He did not intend to revoke the decree of death, nor the humiliating consequences such as sickness, sufferings, vexations, fear, the rebellion of the passions, the sorrowful and deplorable effects of concupiscence, etc. The second condition is that men hear His adorable Son, that they believe His word, that they take Him for their mediator, that they follow His example, that they observe His laws; that they incorporate themselves in Him so as to live only by Him and that they take advantage of His merits.
>
> The third condition is that God obliges Himself to return man not only to the rights of Adam in innocence, but to the rights of their mediator, Jesus Christ, so that if we accomplish the first two conditions, God will give us a share of the glory of Jesus Christ Himself.[148]

[147] Chaminade, "Le sépulcre de J.-C. est une Mère," *Notes for instructions: cahier gris, no. 3*, p. 125.

Il y aura aussi 3 âges, par lesquels de degré en degré, ils deviendront hommes faits, in virum perfectum. Ephes. 4. 13... dans ce monde il répare l'innocence; dans le ciel, il leur donne la paix, à la résurrection générale, il les orne de l'immortalité: ainsi ils arrivent, in mensuram aetatis plenitudinis Christi. Eph. 4. 13.

[148] *Manuscript of Bordeaux* (Rome: Archives of the Society of Mary, Box 10), pp. 94-95.

La 1er est qu'en faisant sa paix avec les hommes il n'entend pas révoquer l'arrêt de mort, ni les suites humiliantes telles que les maladies, les peines, les chagrins, les inquietudes, le soulèvement des passions, les tristes et déplorables effets de la concupiscence, etc.

La 2e condition est que les hommes écouteront son adorable fils, qu'ils croieront à sa parole, qu'ils le prendront pour leur médiateur, qu'ils suivront ses éxamples, qu'ils obsèrveront ses lois; qu'ils s'incorporeront à lui pour ne vivre que par lui et ne se prévaloir que de ses mérites.

La 3e condition est que Dieu s'engage à faire rentrer l'Homme non seulement dans les droits d'Adam innocent, mais dans les droits de leur médiateur, J. Ch. de manière que si nous accomplissons les deux premières conditions, Dieu nous fait partager la gloire de J. Ch. lui-même.

Of these three conditions, 1) acceptance of the effects of original sin, 2) acceptance of Christ as our mediator and union with Him, and 3) our heritage as "other Christs," the first two are to be fulfilled by us and the third by God. These three points are, as it were, three keys to the spirituality of Father Chaminade. They form the basic outline of nearly all of his retreats, they are invariably found in his essays on spiritual direction, and they return over and over again throughout his writings like the principal themes in a great symphony.

A. Pauline Character of these Conditions

One is immediately struck by the Pauline character of these three conditions. This preference for Pauline theology is characteristic of Father Chaminade and a reflection of his membership in the French school. It was the avowed purpose of the members of this school of spirituality "to study and expose the most sublime and most beautiful doctrines of St. John and St. Paul concerning the life of grace. They could never consent to water them down or hide them under the pretext of accommodating the intellectual weakness of the mass of the faithful."[149] Such also was the purpose of Father Chaminade. "According to St. Paul," "Saint Paul says," "of which St. Paul speaks," "it is the teaching of St. Paul" are phrases that recur incessantly in his writings. Seldom does he speak of any of these three conditions that he does not also appeal to some quotation from the Apostle of the Gentiles as his authority. And it is for this reason that the doctrine of the Mystical Body, the principal theme in the Pauline epistles, plays such a fundamental role in his spiritual doctrine.

B. The First Condition

The first of these conditions concerns that decree by which our bodies are to die "gradually," resisting continually the restoration of the soul to its original glory. Father Chaminade distinguishes with St. Paul two forces within us. One he calls "the life of Adam" or "the old man." By it he understands "depraved nature, passion, concupiscence, inclination to evil."[150] He refers to it as "the body of sin"

[149] George Letourneau, *Ecoles de Spiritualité : l'école française au* XVII *siecle* (Paris, 1913), p. 5.

[150] *Retreat of 1827 : notes by Chevaux* (Rome: Archives of the Society of Mary, Box 10), p. 47.

and as "the carnal man, that is, the senses and that part of the soul that bears some relation to them."[151] To this force he opposed "the life of Christ," "the life of the Spirit," "the life of God," "the new man" by which he understood the state of sanctifying grace.

> What are we to understand by the life of the Spirit? It is that which we often call without understanding it, the spiritual life. And what does it mean to live spiritually? The most learned men will tell you: it is the life which is opposed to the life of nature. They are right. It is a true answer. There is really opposition. But it does not lead us very far. For can we say that he who mortifies himself, who has no serious sin, lives a spiritual life? Oh, you must go farther than that. The spiritual life is nothing less than the life of Christ, life according to the Spirit of Jesus Christ, to the extent that one can say I have no life of my own, it is not I who live, it is Jesus Christ who lives in me [152].

Par le vieil homme on entend la nature dépravée, la passion, la concupiscence, l'inclination au mal.

It is the teaching of the Church that since the fall of Adam, man has retained those gifts which are simply human, that is, which pertain to man as man, and that these gifts, even though more or less "wounded," still are not completely vitiated and radically corrupted, but that they are capable of some good. On this point the Church has condemned both the Pelagians and the Semi-Pelagians, who exaggerate the powers of natural man, and the Calvinists and Jansenists, who exaggerate the effects of original sin on the powers of man. Within these two extremes the Church permits its theologians and spiritual writers to put the accent where they wish, either on rigorism or on humanism. In the French school we find the accent on a rigorism that flows from their theocentrism, on the one hand, and from their augustianism, on the other. The first insisted on the infinity and majesty of God and the insignificance and nothingness of man. The second refused to minimize the effects of Adam's sin on his posterity. In Father Chaminade we find the same dim view of "natural man" though with him it never reached the lengths found in the more rigorist of the Berullians. The reader of Father Chaminade, therefore, must minimize the exaggerated terms he borrowed from the writers of his day to describe the state of fallen man, for a fuller view of his teachings evidences the mitigated outlook set forth in his lengthy circular on the vow of chastity: Depuis la chute originelle, l'Homme a tant de pente vers le mal et est si faible pour le bien, que, par les forces de sa nature, il ne peut atteindre que quelques vertus morales, encore bien imparfaites. Il lui faut la force d'en haut pour qu'il puisse vaincre toutes les tentations, surmonter tous les penchants mauvais, et remplir ses devoirs d'une manière surnaturelle et méritoire du ciel. (Circular of June 8, 1840, printed edition, Rome: Archives of the Society of Mary, Box 14, p. 14) For a fuller view of the aspects of this problem, cf.: Bremond, *op. cit.*, I, pp. 11 to 17 and III, pp. 27-29; and Emile Mersch, S. J., *Le Corps Mystique du Christ* (Louvain: Museum Lessianum, 1933), pp. 297-320.

[151] Chaminade, *Circular of June 8*, 1840, p. 3.

L'homme animal, c'est-à-dire les sens matériels et la partie de l'âme en rapport avec eux.

[152] *Retreat of 1822: anon. notes* (Rome: Archives of the Society of Mary, Box 10), p. 27.

Qu'est ce qu'on entend par la vie de l'esprit? C'est ce qu'on dit si souvent sans le comprendre, la vie spirituelle. Et qu'est ce que vivre spirituellement?

But before we arrive at this desired goal, before we succeed in truly living the life of Christ, there is a struggle to be undergone. "The life of the new man supposes the extinction of the old man."[153] The need for this struggle arises out of the fact that at the moment of Baptism we undergo a sanctification of our person, not of our nature, that is to say, original sin in so far as it is our personal sin is remitted, but in so far as it is in our nature it remains.[154]

> Jesus Christ, who abides in us by faith, has purified and sanctified us by Baptism and has withdrawn us from sin, **which still exists in our nature.** Jesus Christ Himself communicates to souls grand and noble sentiments, and a soul thus united to Christ, finds herself in continual conflict with nature, **which was not regenerated as she was.** Hence **the incessant struggle** between the flesh and the Spirit of which St. Paul speaks.[155]

This struggle will continue through the whole course of our lives.

> Yet we will arrive at the complete shedding of the old man only upon our entrance into heaven. The precept *non concupices*, as also the precept of the love of God, we will perfectly accomplish, according to Saint Augustine, only in heaven.[156]

Even though in speaking of original sin, Father Chaminade sometimes uses terms, common in his day, which seem to exaggerate its venom, nevertheless it is certain that his spirituality was not a morbid

Les plus savants vous diront: c'est une vie qui est opposée à la vie de la nature. Vous avez raison. C'est une idée qui est juste. Il y a véritablement opposition. Mais cela ne mène pas fort loin. Car on dirait, celui qui se mortifie, qui ne fait pas de grands péchés, ne mène-t-il pas un vie spirituelle? Oh ! il faut aller bien plus loin. La vie spirituelle ce n'est autre chose que la vie de J.-C., la vie selon l'esprit de J.-C., de manière qu'on puisse dire: je n'ai pas ma propre vie, ce n'est pas moi qui vis, c'est J.-C. qui vit en moi: Vivo, jam non ego, vivit vero in me Christus.

[153] Chaminade, "De la circoncision," *Notes for instructions: petites feuilles détachées*, p. 124.

vie du nouvel homme suppose l'extinction du vieil homme.

[154] This is the distinction of St. Thomas: duplex est sanctificatio. Una quidem totius naturae: inquantum scilicet natura humana tota ab omni corruptione poenae et culpae liberatur. Et hoc erit in resurrectione. — Alia vero sanctificatio personalis. Quae non transit in prolem carnaliter genitam: quia talis sanctificatio non respicit carnem, sed mentem. (III, q. 27, a. 2, ad. 4.)

[155] *Lettres de M. Chaminade*, III, p. 48. Phrases in bold by author.

[156] Chaminade, "De la circoncision," *Notes for instructions: petites feuilles détachées*, p. 125.

Nous ne parviendrons neanmoins à l'entier dépouillement du vieil homme qu'à l'entrée du ciel. Le précepte non concupisces, ainsi que le précepte de l'amour de Dieu, ne sera, selon St. Augustin, accompli parfaitement que dans le ciel. Father Chaminade gives no reference to any particular work of St. Augustine nor could the exact one be found.

one that loved to dwell on our depravity, nor a stoic one that built itself on the principle of self-repression. It is very rare that he speaks of "suppressing the old man," "of dying to ourselves," that he does not at the same time remind his reader that this suppression, this death to self, has no meaning except in so far as it is necessary condition for "putting on Christ."

> We must not, however, speak so much of this mystic death to the world and to self that we lose sight of the precious life in Christ which should follow it. We die only to live. The whole of Christianity, the whole of perfection consists of this death and of this life. It is the doctrine of St. Paul. *Think of yourselves as dead to sin, and alive with a life that looks towards God, through Christ Jesus our Lord.*[157]
>
> But it is not only death that Jesus Christ gives to His disciples. If He wishes that they die to the world, it is to make them live His life and to transform them into other Christs.[158]

In order to completely grasp the significance of this struggle in the doctrine of Father Chaminade it is necessary to make a short digression and consider one of the fundamental teachings of the French school. Spiritual writers in this group distinguish between the **actions** of Christ and His **states.**[159] The first is the transitory act of Christ performed during His lifetime on earth; the other is the disposition, the mode of existence, the condition which inspired and directed these acts. For example, an "act" of Christ would be Jesus obeying Mary at this particular moment, in this particular way; the corresponding "state" is Christ's sonship, Christ the Son of Mary. The first is passing; the second is lasting. Both are deserving of our attention and affection and imitation, but it is especially the "states" of Christ that we must consider, that we must "put on." They are short cuts to the perfect imitation of Christ, to conformity with Him.

[157] Chaminade, Notes on the "Constitutions de la Société de Marie," folder no. 7 (Rome: Archives of the Society of Mary, Box 61), p. 30.

Il ne faut cependant pas tellement parler de cette mort mystique au monde et à soi-même, qu'on ne laisse voir la prétieuse vie en J.-C. qui doit la suivre. Nous ne mourons que pour vivre. Tout le christianisme et toute sa perfection n'est que dans cette mort et cette vie; c'est la doctrine de St. Paul. Existimate vos quidem mortuos esse, viventes autem Deo in Christo Jesu. (Rom. VI, 11.)

[158] *Constitutions de la Société de Marie* (edition of *1839*) (Rome: Archives of the Society of Mary, Box 61), p. 45.

247. Mais ce n'est pas seulement la mort que J.-C. donne à ses disciples, s'il veut qu'ils meurent au monde, c'est pour les faire vivre de sa vie, et les transformer en d'autres lui-même.

[159] Cf. Bremond, *op. cit.*, III, pp. 64-65.

Moreover, we must further distinguish "the internal state of the external mystery."

> As there is in us a body and a soul, which together make but one person, so also in the mysteries of the Son of God there is a **spirit** operating and working the mystery, the light of grace of the mystery, the design to establish some effect of the mystery, and the **body** or the action of the mystery.[160]

We are to reproduce within us all of the "states" of Christ, but each of us is to reproduce within us in a special way a particular mystery of Christ. And among these "states" or mysteries of Christ there are some so fundamental that they should be found in all of us. For the founders of the French school, Berulle and Condren, the most basic state of all was that of Christ's "annihilation" of Himself in the mystery of the Incarnation, or more particularly in His state of infancy, which they considered "the most vile and abject state of human nature after that of death."[161] For Father Chaminade, however, this most basic state of all, which should be found in all of us, is, as we shall see,[162] that of "son of Mary."

But for both Father Chaminade and Berulle there is another basic state which is to be reproduced in all men, and it is that of Christ crucified. The struggle within us resulting from the resistance of the "old man" to the "new man" which is the life of Christ is represented and effected by the death of Christ on the Cross.

> "Understand that the old man has been crucified in Jesus Christ in order that the body of sin be destroyed and we commit it no more."
>
> In order to properly understand this text, we must know: 1) that in every sacrifice we can distinguish an interior one and an exterior one. The exterior one is the sensible victim that is immolated and destroyed; and the interior one is the oblation of self to God by which one recognizes the sovereign domain of God over all creatures.
>
> 2) that by the old man is meant depraved nature, passion, concupiscence, and the inclination to evil.
>
> Now the death of Jesus Christ properly signifies our old man. Such is the interpretation of *mors Christi significat interitum veteris nostrae naturae.* With the above explanations, this text is easily understood. The exterior sacrifice of Jesus Christ is our old man

[160] *Œuvres Complètes de DeBerulle* (Paris: J. P. Migne, 1856), p. 1053.
[161] *Ibid.*, p. 1007.
[162] Cf. Chapter IV.

and this old man, which is the body of sin, has been sacrificed at the same time as Jesus Christ, that is, at the same time that Jesus Christ is immolated internally with the old man. Jesus Christ has immolated this old man in order that the body of sin be destroyed, that is, that concupiscence and our inclination to evil be conquered by the grace which He has merited and which does not allow us to sin again.[163]

Thus the interior state of Christ in the mystery of the Crucifixion, that of His self-oblation, continues throughout eternity, but without the external suffering and death. These externals continue, however, in the members of His Mystical Body, who must submit to the suffering of the struggle against concupiscence and to the death of the old man. In order, therefore, that these members perfectly reproduce in themselves this state of Christ they must acquire the interior spirit that animated Christ on His Cross. We are not merely to resign ourselves passively to this interior conflict; we are to carry it forward to eventual resolution.

St. Paul has said and repeated that the Christian is attached with Christ to the cross, and that he is of Jesus Christ who has crucified his flesh with all its vices and concupiscences.[164]

This state of Christ crucified is to be assumed by all men for "all men are consecrated to the cross by their baptism and by the obligation

[163] *Retreat of 1827: notes by Chevaux*, p. 47.

Sachez que le vieil homme a été crucifié en J.-C. afin que le corps du péché soit détruit et que nous ne le commettions plus. (Rom. VI, 6.)

Pour bien comprendre ce texte il faut savoir: 1°, que dans tout sacrifice on en distingue deux, un intérieur, et un extérieur. L'extérieur est la victime sensible immolée et détruite; et l'intérieur est cette oblation de soi-même à Dieu, par laquelle on reconnoit le souverain domaine de Dieu sur toute les créatures. 2°, par le vieil homme, on entend la nature dépravée, la passion, la concupiscence, l'inclination au mal. Or la mort de J.-C. signifioit proprement notre vieil homme. Ainsi expliqué, Mors Christi significat interitum veteris nostrae naturae. Les choses ainsi expliquées, le texte de St. Paul est facile à comprendre. Le sacrifice extérieur de J.-C. est notre vieil homme et ce vieil homme qui est le corps du péché a été sacrifié en même temps que J.-C., c. à. d., que J.-C. s'est immolé intèrieurement avec le vieil homme. J.-C. a immolé ce vieil (homme) afin que le corps du péché soit détruit, c. à. d. afin que la concupiscence, notre inclination au mal soit vaincue par la grâce qu'il nous a méritée et que nous ne nous laissions plus aller au péché.

[164] Chaminade, *Circular of June 8, 1840*, p. 19.

St. Paul a-t-il dit et répété d'après le Sauveur que le chrétien est attaché avec J.-C. à la croix, et que celui-là est de J.-C. ou chrétien, qui crucifie sa chair avec ses vices et ses concupiscences. (ad Gal. II, 19 & V, 24.)

that they there assume to imitate Christ."[165] But it is especially in religious that it should be found.

> By their vocation religious especially are obliged to carry the cross and to attach themselves to it. Our Lord Jesus Christ, foreseeing the remissness of Christians and how little their life would conform to His, wished to form in the religious state a people entirely consecrated to Him for all time. And this Divine Master wished Himself to be the model which these religious were to follow. The religious then is obliged to work unceasingly to imitate Jesus Christ and to fill himself with His Spirit by dying every day to himself. He is to remember that he is attached to the cross by his three principal vows as Jesus Christ was by the three nails.[166]

Or again,

> The character of the perfect Christian is to be dead to the world as Jesus Christ was and with Jesus Christ; the destiny of the perfect Christian is to rise like Jesus Christ and with Jesus Christ.
>
> Now, the religious life which we embrace produces this double effect in a high degree; by it we die to the world in the likeness of Christ, and by it we rise to life in the likeness of Christ.[167]

Our model in this work of assuming the states of Christ is she who assumed them all perfectly and who entered this particular state of the crucified Christ so deeply, thanks to a special grace of God, that she suffered on Calvary as the coredemptrix of men.

[165] *Retreat of 1820: notes by Bousquet* (Rome: Archives of the Society of Mary, Box 10), p. 21.

Tous les hommes sont consacrés à la croix par leur baptème, et par l'obligation qu'ils y prennent d'imiter J.-C.

[166] *Ibid.*, pp. 21-22.

Tous les religieux sont plus particulièrement obligés à porter la croix et à s'y atacher par la grâce de leur vocation. Notre Seigneur Jésus-Christ, prévoyant le relachement des chrétiens et combien leur vie serait peu conforme à la sienne, il (sic) a voulu dans l'état religieux se former un peuple qui lui fut entièrement consacré jusqu'à la fin des siècles et ce Divin Maitre voulut lui-même en être le modèle, que le religieux est obligé de suivre. Le religieux est donc obligé de travailler sans cesse à imiter J.-C. et à se remplir de son esprit, en mourant tous les jours à lui-même, et à se souvenir qu'il est attaché à la croix par ses trois vœux principaux, comme J.-C. par les trois clous.

[167] *Retreat of 1818: notes by Lalanne* (Rome: Archives of the Society of Mary, Box 10), p. 8.

Le caractère du parfait chrétien est d'être mort au monde comme Jésus-Christ et avec Jésus-Christ; la destinée du parfait chrétien est de ressusciter comme J.-C. et avec J.-C.

Or la vie religieuse que nous embrassons produit éminement ce double effet: par elle, nous mourons au monde, à la ressemblance de J.-C., et par elle, nous ressuscitons à la ressemblance de J.-C.

> The Blessed Virgin has so great a resemblance with her Divine Son, both in His virtues and in His Passion, because Jesus Christ gave her a new being of grace for the human being He received from her. Thus as Mother of God she is above all other creatures, not only by the eminence of this august quality, but also by this new being of grace **which allowed her to penetrate the interior operations of her Son, to imitate them, and to experience in them all that Jesus Christ experienced in Himself and so by them to become the faithful copy of Him. Thus it is that she is associated in all His mysteries.** Thus it is that she comes to Calvary to suffer as coredemptrix and to bear in sorrow the children of the new Church.[168]

Finally it should be pointed out that this insistence of Father Chaminade on our obligation of dying to self to put on Christ as arising out of the effects of the sin of our first parents marks another difference between him and the founders of the French school. For Berulle, and especially for Condren, our obligation to self-immolation arose out of the fact that we are creatures and thus is independent of the fall in the garden. They held that "this accidental wound is less profound in us, that it is less us than our nothingness."[169] Father Chaminade, on the other hand, while not denying the obligations we have toward God as creatures,[170] nevertheless prefers to insist with St. Paul and St. Thomas [171] that the more important point is the fall and its consequences, for out of them arose the new order, the new alliance, the new relationship between God and man, that of man adoring God and serving Him by with, and in Christ.

[168] Chaminade, "De la Compassion de la Vierge," *Notes for instructions: cahier gris, no.* 1 (Rome: Archives of the Society of Mary, Box 9), p. 154.

La Ste Vierge a tant de ressemblance avec son divin fils, soit dans ses vertus, soit dans sa passion, parceque J.-C. lui avoit donné un nouvel être de grâce pour l'être humain qu'il en avoit reçu. Ainsi comme Mère de Dieu, elle se trouva comparable à aucune créature, non seulement par l'éminence de cette auguste qualité, mais par ce nouvel être de grâce, qui l'a mise à même de pénétrer les opérations intérieures de son fils, de les imiter, d'éprouver en tout ce que J.-C. éprouvait en lui-même et d'en devenir ainsi la fidèle copie: aussi est-elle associée à tous les mystères, aussi vient-elle sur le calvaire pour y souffrir comme corrédemptrice et y engendrer dans la douleur les enfants de la nouvelle Eglise.

[169] Bremond, *op. cit.*, III, p. 362.

[170] Cf. note 163.

[171] Cf. Summa Theologica, III, q. 1, art. 2.

C. The Second Condition

We have seen how by original sin the first alliance made by God with men was broken, how by it men have been cut off from God to the extent that they can no longer render Him the cult which is His due, how "God in His wisdom prepared another alliance"[172] to replace the original one. This new one was based on certain conditions. The first of these conditions, the acceptance of the consequences of original sin and the constant effort on our part to regenerate our bodies as completely as our souls are regenerated by Baptism, has been examined. We have yet to examine the remaining two conditions.

The second condition is the acceptance of Christ as our mediator and union with Him through incorporation in His Mystical Body, for,

> It is only by Jesus Christ that we are reconciled to God, that we render Him a cult worthy of His infinite grandeur, that we are made His heirs, that grace is given to us, that the gates of heaven are opened to us. The Christian religion is entirely founded on Jesus Christ. All the worship and all the honor that it renders to God, all the doctrine that it teaches, all the rules that it prescribes, all the promises that it makes, all the hopes that it gives, have their source in Jesus Christ.[173]

It is evident then that the spiritual doctrine of Father Chaminade is not only theocentric, but also, and more especially, Christocentric, and, if we can use the term, Incarnation-centric, for the great means by which Christ is constituted our Mediator with God and by which we are united to Him is the Incarnation. Thus in his 1828 manual of direction Father Chaminade wrote, reflecting perfectly the sentiment of the French school,

> By this union (Incarnation) the perfections of the Divinity have received a new power in respect to God and a new power in respect to men.

[172] Chaminade, "Méditations sur la Sainte Communion," *Notes for instructions" cahier gris, no. 3*, p. 202.

Dieu dans le conseil de sa sagesse prépara une autre alliance.

[173] Chaminade, "Direction sur la Société de Marie dans les voies du salut" (1828), *notebook G* (Rome: Archives of the Society of Mary, Box 18), p. 8.

Ce n'est que par Jésus-Christ que nous sommes réconciliés avec Dieu, que nous lui rendons un culte digne de son infinie grandeur, que nous sommes fait ses héritiers, que la grâce nous est donnée, que les portes du ciel nous sont ouvertes. Toute la religion Chrétienne est fondée sur Jésus-Christ. Tout le culte et tout l'honneur qu'elle rend à Dieu, toute la doctrine qu'elle enseigne, toutes les règles qu'elle prescrit, toutes les promesses qu'elle fait, toutes les espérances qu'elle donne, tirent leur source de Jésus-Christ.

> A new power in regard to God because they have become capable of rendering homage to His infinite Majesty, of satisfying His justice, and of re-establishing His glory — things they could not do separated from His holy humanity.[174]
>
> A new power in regard to men because they can reconcile them to God, merit for them new graces, and enable the Divine word to exercise for them the quality of Head, a quality which He could not assume before since, as St. Thomas remarks, it is necessary that the Head be the same as the members, and the Divine Word lacked this similarity before the Incarnation.[175]

Mediator and **Head**, these are the two principal qualities which Christ assumes in His Incarnation. They are the pivotal points, at least implicity, of all spiritual doctrine, but for the French school and for Father Chaminade they were made the core of spirituality expressly and intentionally and it is their insistence on these qualities that characterizes their writings and sets them off from other schools of spirituality.[176]

Father Chaminade insists quite clearly on the fundamental nature of Christ's mediatorship and its central place in his doctrine.

> Since the disobedience of our first father, God no longer wishes to deal with us; He no longer knows us, He no longer loves us except in His Son. Consequently, all the greatest and most meritorious acts we can perform are as nothing in the eyes of God if His Son does not present them for us. That is why the great Apostle tells us: whatever we say, whatever we do, let us always be united to Jesus Christ. Thus, all our actions, even

[174] This statement is to be understood *secundum quid*. Absolutely speaking God could have re-established man to his original state directly and by a simple act of His Divine Will, but having ordained from all eternity that it was to be accomplished by means of the Incarnation we can say, *secundum quid*, that He could do it no other way. And it is so that Father Chaminade is to be interpreted here.

[175] Chaminade, "Direction sur la Société de Marie dans les voies de salut" (1828), *notebook G*, p. 11.

Les mêmes perfections de la divinité ont encore reçu un nouveau pouvoir par rapport à Dieu et une nouvelle vertu par rapport aux hommes par cette union.

Un nouveau pouvoir par rapport à Dieu parce qu'elles sont devenues capables de rendre hommage à son infinie majesté, de satisfaire à sa justice et de rétablir sa gloire; ce qu'elles ne pouvaient pas (faire) séparées de l'humanité sainte.

Une nouvelle vertu par rapport aux hommes, parcequ'elles peuvent les réconcilier avec Dieu, leur mériter de nouvelles grâces, et faire exercer au Verbe divin la qualité de chef envers eux, ce qu'il ne pouvait pas auparavant puisque comme remarque St. Thomas (Cf. Summa Theologica, III, q. 8, art. 4, ad. 1.), il faut que le chef soit de même qualité que les membres; ce que le Verbe n'était pas avant l'incarnation.

[176] Cf. Mersch, *op. cit.*, pp. 281 and 292.

the most commonplace, will be agreeable to God if His Son presents them; and, on the other hand, God will reject with disdain and disgust all that is offered to Him by another hand than that of Jesus Christ, even though they be works most worthy of His Divine Heart.[177]

Or again,

We must render to God a great number of religious duties that we are unable to render Him by ourselves, as to adore Him, to love Him, to praise Him, to petition Him as we ought and as He deserves. Jesus Christ by His charity accomplishes our duties by proxy, as it were, and so becomes the Mediator of our religion. For that reason He wished to rise again after His death and be always living, says St. Paul, that is, to praise and petition His Father in our place and because of our inability.[178]

For Father Chaminade "Jesus Christ is the only worthy servant and worshipper of God, the only one who renders God honor worthy of Him."[179] Hence the profoundly basic place Christ's mediatorship holds in his teachings.

But as Christ is Mediator between God and us, so it is a part of the Divine plan that Mary be the mediator between Christ and us.

Since the new alliance concluded between heaven and earth and sealed with the blood of Jesus Christ, God the Father recognizes only His Son, loves only His Son, and adopts us only in His Son

[177] Chaminade, "Méthode d'oraison sur le symbole," *Notebook EE* (Rome: Archives of the Society of Mary, Box 19), p. 60.

Depuis la désobéissance de notre premier Père, Dieu ne veut plus traiter avec nous; il ne nous connaît plus, il ne nous aime plus qu'en son fils. En conséquence, tout ce que nous pouvons faire de plus grand et de plus méritoire, n'est rien aux yeux de Dieu, si son fils ne le lui présente pour nous. C'est pourquoi le grand Apôtre nous dit: quoi que nous disions, quoi que nous fassions, soyons toujours unis à Jésus-Christ. Ainsi tout ce que nous ferons, même les choses les plus communes, seront agréable à Dieu, si son fils les lui présente; et au contraire, Dieu rejettera avec dédain et mépris tout ce qui lui sera offert par une autre main que celle de J.-C., fussent-ce les œuvres les plus dignes de son divin cœur.

[178] Chaminade, "Pratique de l'oraison mentale," *notebook JJJ*, p. 20.

Nous devons rendre à Dieu un très grand nombre de devoirs religieux, que nous sommes incapables de lui rendre par nous-même, comme de l'adorer, de l'aimer, de le louer, et de le prier ainsi qu'il le mérite et que nous y sommes obligés. J.-Ch. par sa charité sert de suplément pour ainsi dire à nos devoirs et devient ainsi le Médiateur de notre Religion; c'est pour cela qu'il a voulu survivre après sa mort et être toujours vivant, dit St. Paul, *c. à. d.* pour louer et prier son père en notre place et à notre défaut.

[179] *Retreat of 1832: notes by Bonnet*, (Rome: Archives of the Society of Mary, Box 10), p. 9.

Jésus-Christ est le seul digne serviteur et adorateur de Dieu, le seul qui rende à Dieu un honneur digne de lui.

Who is our elder Brother. All that we offer Him by other hands than those of His Son will not be agreable to Him, for it is His Son alone that He has established as our pontiff and mediator. We must, then, be united to Christ to go to God. But how are we to unite ourselves to the Son if not by the mediation of His Mother, depositary of His vestments, that is, of the merits of her First-born. Petition Mary, the new Rebecca, to clothe us with them, to present us herself to the Father, who seeing the decorations and appurtenances of His Son, will bless us.

Mary has been constituted by her own Son from the height of the Cross our Mother and protector. It is in her hands that He has deposited the treasures of His grace, so that we believe her to be the natural and constituted mediatrix between her Son and men, as the Son is the necessary Mediator between God and men. No one can go to the Son but by Mary as no one can go to the Father but by the Son.[180]

We have distinguished between the terms **mediator** and **Head.** Actually the latter term includes the former. It is the principal office of Christ's Headship to act as mediator between the members of His Mystical Body and His Father. But when we speak of Christ as our Head, we are more inclined to think of His place as the new Adam and of our intimate union with Him.

Christ is in the regeneration that which Adam was for the generation. We are all regenerated by Jesus Christ who is the second Adam. The first Adam, by his disobedience, lost all men, the second saves them by His obedience. Jesus Christ is my Head and He gives me the means to be united to Him, for we must be united to Jesus Christ as an arm, a member, is united to the body, to the head. We must be united to Jesus Christ as a

[180] Chaminade, "Méthode de l'oraison sur le symbole," *notebook EE*, p. 57. Depuis la nouvelle alliance conclue entre le ciel et la terre, et scellée du sang de Jésus-Christ, Dieu le Père ne reconnaît que son Fils, n'aime que son Fils, et ne nous adopte qu'en son fils qui est notre aîné. Tout ce que nous lui offririons par d'autres mains que celles de son fils, ne serait pas agréé; car c'est son fils seul qu'il a voulu pour notre pontife et notre médiateur. Il faut donc s'unir au fils pour aller à Dieu; mais comment nous unirons-nous au fils, sinon par la médiation de la mère, dépositaire des habits, c'est-à-dire, des mérites de son fils aîné. Prions Marie, la nouvelle Rebecca, de nous en revetir, et de nous présenter elle-même au Père qui, voyant les décorations et les appartenances de son fils aîné, nous bénira.

Marie a été constituée par son propre fils, du haut de la croix, notre mère et notre tutrice. C'est entre ses mains qu'il a déposé les trésors de ses grâces; de sorte que nous la croyons la médiatrice naturelle et constituée entre le fils et les hommes, comme le fils est le médiateur nécessaire entre Dieu et les hommes. Nul ne peut aller au fils que par Marie, comme nul ne peut aller au Père que par le fils.

branch which is grafted on a tree. We are regenerated in Jesus Christ because, being dead, the life of Jesus Christ, our Head, flows in us as the sap in a grafted branch. He maintains this life by the sacraments. When we are grafted on this living heavenly tree, His life flows in us.[181]

It is by reason of His Incarnation that Christ assumes this role. By it the humanity of Christ

> has become a worthy Head of all the elect, which it could be only imperfectly without this union, for its merit being limited, it could not be an endless source of graces and virtues for the members of the Mystical Body.[182]

This quality, which St. Thomas terms the *gratia capitalis*, is explained by Father Chaminade thus:

> How is God the life of our souls? St. Augustine distinguishes two lives in our souls. *There is a life in the soul by which the body is animated, and a life by which the soul itself is animated...* The soul gives life to the body because it is more noble, because it is united to it (our life cannot be outside of us), because it communicates to it operations the body cannot exercise without it, for it is certain that life consists principally in action.
>
> *The life of the body is the soul, and the life of the soul is God. I have come so that they may have life, and have it more abundantly* (John X, 10). *Thy words are the words of eternal life* (John VI, 69). *The words I have been speaking to you are spirit, and life* (John VI, 64). But how is this life communicated to us? *As the Father has within Him the gift of life, so He has granted to the Son that He too should have within Him the gift of life* (John V, 26).

[181] *Notes des Conférences du Bon Père Chaminade: 4 mai au 27 août 1843 à Sainte-Anne: notes by Bonnefous* (Archives of the Society of Mary, Box 10), pp. 71-72.

Il (le Christ) est dans la régénération ce qu'était Adam pour la génération. Nous sommes tous régénérés par J.-C. qui est le 2º Adam. Le 1er Adam, par sa désobéissance, a perdu tous les hommes; le 2º les sauve par son obéissance. Si J.-C. est mon chef et qu'il me donne les moyens d'être en lui (car il faut que nous soyons unis a J.-C. comme un bras, un membre est uni au corps, à la tête. Nous devons être unis à J.-C. comme une branche qu'on a entée sur un arbre. Nous sommes régénérés en J.-C. parce que étant morts, la vie de J.-C., notre chef, passe dans nous comme la sève dans la branche entée. Il entretient cette vie par les sacrements. Quand nous sommes entés sur cet arbre céleste, vivant, sa vie coule dans nous.

[182] Chaminade, "Direction sur la Société de Marie dans les voies de salut," (1828), p. 12.

(the humanity of Christ) est devenue par là un digne chef de tous les élus, n'ayant pu l'être qu'imparfaitement sans cette union; parce son mérite étant limité, elle n'aurait pu être un fonds inépuisable de grâces et de vertus pour les communiquer aux membres de son corps.

> Jesus Christ then, being life by essence, it is His to promise, it is His to give. The holy humanity which He deigned to take in the fullness of time, by touching so close to *life* itself, receives from it so much virtue that it gushes forth an endless stream of living water. *The water I give him will be a spring of water within him, that flows continually to bring him everlasting life* (John IV, 14).[183]

Grace comes to us, therefore, through contact with the humanity of Christ, especially in the contact that occurs in the reception of the Holy Eucharist.

> His flesh is united to the divinity in unity of person and He gives us this divine flesh to eat in order to feed us and incorporate us in Him; and with this flesh He gives us His humanity, His divinity, His person.[184]

Finally, "Christ is Head of the body of the Church, not only because He is the principle of its spiritual life, but also because He is the exemplary and meritorious cause of its resurrection and immortality which is the recompense, the perfection, and the consolation of this spiritual life."[185]

[183] Chaminade, "Sermon sur la Resurection de Jésus-Christ," *Notes for instructions : cahier gris, no. 3,* pp. 111-112.

Comment Dieu est-il la vie de nos âmes? St. Augustin distingue deux vies dans nos âmes. Aliud est enim in anima unde corpus vivificatur, aliud unde ipsa vivificatur. Tract. 19 Part 2... l'âme donne la vie au corps, parcequ'elle est plus noble, parcequ'elle y est unie, notre vie ne peut être hors de nous; parce qu'elle lui communique des opérations que le corps ne peut exercer sans elle, car il est certain que la vie consiste principalment dans l'action. Vita corporis anima est, vita animae Deus est. St. Aug. ibid. Ego veni ut vitam habeant et abundantius habeant. Joan. 10. 10 Verba vitae habes. ibid. 6-69. verba mea spiritus et vita sunt. ibid. 64. — Mais comment nous est communiquée cette vie? Comme le père a la vie en soi, aussi a-t-il donné au fils d'avoir la vie en soi. Joan. 5. 26. J.-C. étant donc la vie par essence, c'est à lui à promettre, c'est à lui à donner la vie. l'humanité sainte qu'il a daigné prendre dans la plénitude des temps, touchant de si près à la vie, en prend tellement la vertu, qu'il en jaillit une source inépuisable d'eau vive: quiconque en boira aura la vie éternelle. Joan, 4. 14.

The reference to St. Augustine given by Father Chaminade is inadequate and diligent research failed to discover the exact one.

[184] Chaminade, "Méditation sur la Sainte Communion," *Notes for instructions : cahier gris, no. 3,* p. 207.

Sa chair est unie à la divinité en unité de personne et il nous donne cette divine chair à manger, afin de nous en nourrir et de nous l'incorporer; et avec sa chair il nous donne son humanité, sa divinité, sa personne.

[185] Chaminade, "Sermon sur la Résurrection de Jésus-Christ," *Notes for instructions : cahier gris, no. 3,* pp. 143-144.

Il est donc le chef du corps de l'église, non seulement parce qu'il est le principe de sa vie spirituelle, mais parce qu'il est la cause exemplaire et méri-

"In Jesus Christ," then, "all beings reunite, rendering to God the duty of their submission. By His obedience He re-establishes under the empire of God all that sin had snatched from it. Instaurare omnia in Christo (Eph. I, 10)."[186]

D. The Third Condition

These, therefore, are the two conditions to be fulfilled by us under the terms of the new alliance: constant effort to replace the "old man" with the "new man," Christ, and membership in Christ's Mystical Body. If we fulfill them, the third condition, which is our restoration not only to the full rights of Adam, but even to the inheritance of Christ, our Head, will be fulfilled by God.

> The glory of Jesus Christ is to be Son of God in unity of essence and of nature. His glory is that His humanity is united to the divinity in unity of person, which enables us to say that in Him man is God and God is man. Now it is this glory which he communicates to us and which makes us one with God as He is. As He is, not by an entire equality, for this is not suited to a creature, but by an imitation and a resemblance so great and so perfect that it surpasses created intelligence and ravishes us with admiration and love. Jesus Christ is the Son of God by nature, and we are in Him children of God by adoption with the same rights as He, and called to the same heritage as He.[187]

This restoration will occur at the time of the general judgment.

> What a multitude of men there are who have the misfortune not to belong to the body of Jesus Christ but to the body of the

toire de sa résurrection et de son immortalité qui est la récompense, la perfection, et la consolation de cette vie spirituelle.

[186] Chaminade, "De l'obligation de servir Dieu dès la jeunesse," *Notes for instruction: petites feuilles détachées*, p. 11.

En J.-C. tous les êtres réunir, rendant à Dieu le devoir de leur soumission; par son obéissance, il remet sous l'empire de Dieu tout ce que le péché en avait soustrait — instaurare omnia in Christo. Eph. 1.

[187] Chaminade, "Méditation sur la Sainte Communion", *Notes for instructions: cahier gris*, no. 3, p. 207.

La gloire de J.-C. est d'être fils de Dieu en unité d'essence et de nature: sa gloire, c'est que son humanité est unie à la divinité en unité de personne, ce qui fait qu'en lui l'homme est Dieu et Dieu est l'homme. Or c'est cette gloire qu'il nous a communiquée et qui fait que nous sommes un avec Dieu comme lui-même; comme lui, non par une égalité entière, ce qui ne peut convenir à la créature; mais par une imitation et une ressemblance si grandes et si parfaites, qu'elles surpassent toute intelligence créée et qu'elles doivent nous ravir d'admiration et d'amour. J.-C. est fils de Dieu par nature; et nous, nous sommes en lui enfants de Dieu par adoption avec les mêmes droits que lui, appelés au même héritage que lui.

devil. They have for head and prince the master of evil spirits who are spread through the world exercising their empire over the infidel. *A prince whose domain is in the lower air, that spirit whose influence is still at work among the unbelievers* (Eph. II, 2). "On the last day, all men will be divided into two great bodies. Those who have lived and died in sin, even though they may have been members of the visible body of Jesus Christ, will have the devil as their head and will appear before Jesus Christ with the great crowd of the reprobate. On the other hand, we will see Jesus Christ with all the elect who form His Mystical Body. At that moment the two great bodies will be complete; all will be accomplished; there will be nothing more to do; each one will occupy the place due him. The body of the reprobate will be cast into the pits of hell with the devil, their head. All the members of Jesus Christ will be raised with Him to heaven, there to glorify God eternally. This great day will be the day of resurrection and ascension of the whole Christ, the accomplishment and consummation of God's work on the elect."[188]

Such is the Divine Plan as conceived by Father Chaminade and presented in his writings. It now remains to examine in detail the core of this plan, the Mystical Body of Christ.

* * *

The divine plan, then, according to Father Chaminade is constructed within a theocentric viewpoint, that outlook on spirituality

[188] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR* (Rome: Archives of the Society of Mary, Box 19), pp. 49-50.

Quelle multitude d'hommes qui ont le malheur de n'être pas du corps de J.-C.! mais qui sont du corps du démon; ils ont pour chef et pour prince le maître des esprits malins qui sont répandus dans l'air et qui exercent leur empire sur les infidèles, secundum principem potestatis acus hujus, qui nunc operatur in filios diffidentia. Eph. 2. 2. "Au dernier jour tous les hommes seront partagés en deux grands corps. Ceux qui auront vécu et qui seront morts dans le péché, quoiqu'ils aient été du corps visible de J.-C., auront le démon à leur tête, qui paraîtra devant J.-C. avec la grande foule des réprouvés; d'une autre côté on verra J.-C. avec tous les élus, qui forment son corps mystique. Alors ces deux grands corps seront dans leur entier; tout sera accompli; il n'y aura plus rien à faire. Chacun occupera la place qui lui sera dûe. Le corps des réprouvés sera précipité dans le puits de l'abîme, avec le démon son chef. Tous les membres du corps de J.-C. réunis à leur chef seront élevés avec lui dans le ciel pour y glorifier Dieu éternellement. Ce grand jour sera le jour de la résurrection et de l'ascension entière et parfaite de tout J.-C.; l'accomplissement et la consommation de Dieu sur ses élus."

The quotation (not indicated by Father Chaminade) is taken from a book by Pierre Caussel entitled: *De la Connaissance de Jésus-Christ* (Paris: Jean-Thomas Herissant, fils, Libraire, 1771), p. 404.

which sees God above all things, infinite in His majesty, and men as creatures destined to honor and glorify God. Between the two is the Incarnate Word Who unites these men to Himself that they may render with Him a proper worship of God. Father Chaminade is less concerned, however, with the argument of theocentrism than with its application and he differs from the other members of the French school in basing his theocentrism on the historical circumstances of the fall in the garden rather than on our state of creature.

There were two alliances made by God with men in the course of history, he tells us. The first was that with Adam by which Adam and all his posterity were to be created in the image of God, rulers of the universe, and possessed of grace. But Adam by his sin destroyed this alliance, cut himself off from God, and lost the special gifts that had been bestowed on him.

To repair the damage God made a second alliance, this time with human nature rather than with human beings, in the Person of His Son, Who became man to save all men. This new alliance, which was preceded by a figurative one, was to have three ages. In this world man would repair his innocence, in heaven he would gain peace, and at the general resurrection, immortality.

More important than the three ages of this new alliance, however, are the three conditions on which its fulfillment depends. The first of these conditions consists in the acceptance of the consequences of original sin and the constant effort on our part to restore the order that this sin had destroyed. The reason for this struggle lies in our incomplete sanctification at Baptism. The waters of this sacrament restore our soul to innocence, but the effects of sin remain in our nature. The struggle which then becomes necessary in order to sanctify the body along with the soul continues through the whole course of our lives. It is necessary, however, to emphasize the positive rather than the negative side of this struggle.

To better understand this point of Father Chaminade's spiritual doctrine we must bear in mind the Berullian distinction between the acts and the states of Christ and the insistence on the latter in the French school. One of the states of Christ that should be found in all men is that of Christ crucified and consists not only in a resignation to the conflict that goes on between the body and the spirit but in taking an active part therein as well. This acquisition of the state of Christ crucified, which ought especially to be found in religious,

is modeled for us by the Blessed Virgin who entered this state of Christ to its fullest degree.

The second condition of the new alliance is the acceptance of Christ as our mediator and union with Him through incorporation in the Mystical Body. Christ's mediatorship has its basis in the Incarnation which, by uniting the human and divine natures in the person of the Son of God, rendered Him the perfect mediator between God and man. This quality of Christ became the central point of Father Chaminade's spirituality, as it was for the members of the French school in general and to it he joined an insistence on the role of Mary as our mediatrix. The Headship of Christ, which is His role as mediator under a different aspect, insists on Christ's place as the new Adam and our intimate union with Him. This quality, which St. Thomas terms the *gratia capitalis*, became Christ's by reason of His Incarnation which made Him the head of the human race and also because He is the exemplary and meritorious cause of the resurrection of His Mystical Body.

The final condition of the new alliance is to be fulfilled by God. It consists in the bestowal on those members of the Mystical Body who have fulfilled the first two conditions of a participation in the inheritance of Christ.

CHAPTER II

Union with Christ

OUTLINE

I. Definition of the Mystical Body.
   A. In the Wide Sense.
   B. In the Strict Sense.

II. Explanation of the Terms.
   A. Members.
   B. Head: Christ is Head for Two Reasons:
      1. Source of Life and Holiness.
         a. Nature of this Life (sanctifying grace).
            (1) A Participation in the Divine Life.
            (2) Two Forms of the Soul.
            (3) Analogy with Natural Life.
         b. Necessity of this Life.
            (1) Of Sanctifying Grace.
            (2) Of Actual Grace.
         c. Consequences of this Life.
            (1) Cure of "Sick" Nature.
            (2) God Acts in Us.
         d. Loss of this Life by Mortal Sin.
            (1) How the Soul Dies.
            (2) Special Horror of Mortal Sin.
               (a) A Re-crucifixion of Christ.
               (b) A Spiritual Adultery.
            (3) Members in Mortal Sin are Paralyzed Members.
            (4) Other Sins:
               (a) Venial Sins.
               (b) Imperfections.
      2. Union with the Members.
         a. Nature of this Union.
            (1) Not Moral and External, but real and internal.
            (2) Not Metaphorical but Real.
            (3) Makes Us Other Christs.
               (a) Not Pantheistic.
               (b) But Most Intimate.

i. Compared to Trinity.
ii. Compared to Hypostatic Union.
b. Necessity of this Union.
c. Means of this Union: Humanity of Christ.
d. Consequences of this Union.
(1) Dependence on Christ and Need of Perfection.
(2) Act by, with; and in Christ.
e. Advantages of this Union.

III. Beauty of the Mystical Body.

IV. Principal Member of the Mystical Body: the Blessed Virgin.

V. Other Figures.
A. Vine and Branches.
B. Marriage.

* * *

Of the ten letters on spiritual direction which Father Chaminade wrote to the novice-master at Ebersmunster in 1835,[189] three (numbers six, seven, and eight) deal expressly with the doctrine of the Mystical Body of Christ. Moreover they are the only place that Father Chaminade treats of this doctrine by itself. For the greater part, these letters are a compilation of quotations from other authors [190] and they outline

[189] Cf. Introduction, p. 44.

[190] These authors are: 1) Caussel, 2) Vaubert, S. J., 3) Olier, and 4) Bossuet. The most important of these four sources was Caussel. His book, *De la Connaissance de Jésus-Christ*, had a great influence on Father Chaminade. The very earliest set of notes that we have from him contains passages transcribed from this work (cf. Introduction, pp. 19-20) and there is repeated evidence throughout his lifetime that this book was not left to gather dust in his library. The greater part of letters six and seven to the novice-master at Ebersmunster is made up of quotations from chapter XVI of the second part of this work. In letter six, he recommends the reading of the entire book to his correspondent. However, the book at that time was published anonymously and Father Chaminade never did know its author by name. It is only recently that his identity has been discovered and the details of his life revealed.

Pierre Caussel was born in 1651 and spent the greater part of his apostolic life as director of the Hôpital Général de Montpellier where he died on December 6, 1728. He had a great reputation for virtue and was particularly devoted to the poor. Unfortunately, he died an impenitent Jansenist. It was for this reason that his two posthumously published works (*De la Connaissance de Jésus-Christ* and *Paraphrases sur le "Pater"*) appeared anonymously.

The book, *De la Connaissance de Jésus-Christ*, enjoyed a great popularity and appeared in seven editions, the last of which was in 1822. The doctrine it contains is austere and characterized by practical exhortations rather than doctrinal research. Moreover its contents are entirely free from Jansenistic error. The Bishop of Angers in 1822 said of it, "La doctrine en est solide, profonde et lumineuse." The discovery of Father Caussel's association with Jansenism, which was made only in 1937, came as a surprise, for there is no hint of it in his works

only those points which Father Chaminade held in common with other members of the French School. The development of these points as well as the exposition of those that are original to him is scattered through the whole of his writings.

I. Definition of the Mystical Body

It is difficult to find a definition of the Mystical Body in the writings of Father Chaminade. He is always more concerned with explaining and applying this great truth than with defining it. In fact one definition would be insufficient, for it is evident that Father

which have always been held in high esteem and fully orthodox. In fact, the argument for his membership in this sect is based, not on his written word, but simply on two historical circumstances: 1) that the Jansenists claimed him as their own, and 2) that his Jansenist bishop held him in great esteem.

Cf. M. Olphe-Gaillard, "Caussel (Pierre)," *Dictionnaire de Spiritualité*, II, 370-371; Ferdinand Cavallera, "L'Auteur de la Connaissance de Jésus-Christ," *Revue d'Ascétique et de Mystique*, XIII (April 1932), 189-192; "Les Paraphrases sur le 'Pater'," *ibid.*, XIV, (July 1933), 323-324; "Sur Caussel, l'auteur de la Connaissance de Jésus-Christ," *ibid.*, XVIII (January-March 1937), 97-99.

The second of the authors mentioned above had only a minor influence on the doctrine of Father Chaminade. In the beginning of the sixth letter to the novice-master at Ebersmunster, Father Chaminade quotes some passages from Father Vaubert's only published work, *La Dévotion à Notre-Seigneur Jésus-Christ*. These quotations are of little moment and there is no other evidence of this work in the writings of Father Chaminade.

Cf. Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebermunster," *notebook RR*, p. 39.

Father Olier is not properly a *source* of Father Chaminade's doctrine. There is no evidence to show that Father Chaminade ever read any of the works of Father Olier before the period (roughly 1828 to 1838) during which he made his attempts to compose a Manual of Direction for the Society of Mary. It was at this time that he discovered Father Olier and, noticing the great similarity between his own Berullian doctrine and that of Father Olier, he *adopted* it and tried to write his Manual on the framework of Olier's *Introduction à la vie et aux vertus chrétiennes*, introducing into it those changes which the originality of his doctrine demanded. The attempt was not successful, but he did incorporate a number of lengthy passages from this author in the essays he wrote at this time.

Cf. Simler, *op. cit.*, pp. 448-449; *Lettres de M. Chaminade*, III, pp. 305-306, 317, 325, and 394; Chaminade, "Manuel de Direction à la vie et aux vertus religieuses dans la Société de Marie (1838);" "Principes de Direction," *notebook D*, pp. 3-11 and 13-14; and "Lettres de Direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, pp. 53-56.

Finally there is Bossuet whose influence on Father Chaminade was limited to what concerned the Blessed Virgin and her role in Christ's Mystical Body. It is evident from the notes of Father Chaminade that the sermons of Bossuet on Mary made a deep impression on him. He quotes from them frequently using their doctrine as a basis for his own. This influence of Bossuet on Father Chaminade is explained in detail in chapters three and four.

Cf. Chaminade, *Notes for Instructions: cahier gris, no. 1* and "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, p. 52.

Chaminade understood the Mystical Body in two senses, one in the wide or escatological sense and the other in the strict or ecclesiastical sense.[191]

In the eschatological sense, the mystical Christ is understood as a collective personality comprising Christ and the Church in its fullness. There is, as it were, two Christs, the **natural** Christ, Who is the Son of God incarnate, and the **mystical** Christ, which is Jesus Christ completed by the Church taken in the wide sense.

> Distinguish with the Fathers and the theologians two bodies in Jesus Christ: a natural body and a mystical body. He was endued with the former in the womb of the august Mary, His Mother, but he has formed the latter out of all the faithful.[192]

In this sense, "all the predestined since the beginning of the world form but one body which is the Mystical Body of Christ."[193] Included in it, therefore, are not only the present members of the Church militant, but the whole communion of saints and even its potential members. The mystical Christ, so understood, will be complete only at the end of the world for "on the last day, all men will be divided into two great bodies," that of the reprobate and that of the mystical body of Christ. "This great day will be the day of resurrection and ascension of the whole Christ."[194]

In the strict or ecclesiastical sense the Mystical Body of Christ is understood by Father Chaminade as the Church militant, as it is here and now constituted, in its relation to Christ. In the wide sense

[191] Father Duperray notes a similar double definition of the Mystical Body in the Epistles of St. Paul. He distinguishes between one in which "le corps désigne confusément le Christ et l'Eglise" and a second in which St. Paul "précise les parties de ce 'corps mystique' et distingue la place relative du Christ et de l'Eglise." Cf. J. Duperray, *Le Christ dans la Vie chrétienne d'après saint Paul* (Paris: J. Gabalda et Fils, 1928), pp. 45-49.

[192] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR* (Rome: Archives of the Society of Mary, Box 19), p. 39.

Distinguez avec les Pères et les Théologiens deux corps dans Jésus-Christ: un corps naturel et un corps mystique; il s'est revêtu du premier dans le sein de l'auguste Marie, sa Mère; mais il a formé le second de tous les fidèles.

The above is a quotation by Father Chaminade taken from a book by L. Vaubert, S. J., entitled: *La Dévotion à Notre-Seigneur Jésus-Christ* (Paris: Rue de la Harpe, 1736), p. 12.

[193] *Retreat of 1822: Manuscript of Bordeaux*, p. 259.

Tous les prédestinés depuis le commencement du monde ne doivent former qu'un même corps qu'on appelle le corps Mystique de J.-C.

[194] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, p. 50.

Ce grand jour sera le jour de la résurrection et de l'ascension entière et parfaite de tout J.-C.

there was an identification of the Church and Christ. The Church in that sense is Christ, the mystical Christ. In the second sense the Church is distinguished from Christ and the relationship between them is expressed as that of the trunk of a body in regard to the head.

> God the Father has submitted all things to Jesus Christ, His Son, and He has given Him as supreme Head to His Church, which is His Mystical Body and His complement by means of the members which it continually gives Him as He is the complement of His Church by His continual influence in all His members who are the faithful. *And He gave him as head over all the Church, which indeed is his body, the fulness of him who is wholly fulfilled in all* (Eph. I, 22, 23).[195]

In speaking of the Church when he defines the Mystical Body in this sense, Father Chaminade does not understand it as comprising all the faithful of all ages as he did when he defined the Mystical Body in the wide sense. Here he has in mind the Roman Catholic Church whose head is the Vicar of Christ on earth. In a series of notes entitled, "On the Church," in which the Church and the Mystical Body are identified, he says:

> The Church is one because all the faithful who compose it make but one body under a single head who is the Pope, the vicar of Christ on earth and the successor of St. Peter.[196]

[195] *Ibid.*, p. 41.

Dieu le Père a soumis toutes choses à J.-C. son Fils, et il l'a donné pour chef suprême à l'Eglise, qui est son corps mystique et son accomplissement par les membres qu'elle lui donne continuellement, comme il est l'accomplissement de son Eglise par son influence continuelle dans tous ses membres qui sont les fidèles; et ipsum dedit caput supra omnem Ecclesiam, quae est corpus ipsius et plenitudo ejus, qui omnia in omnibus adimpletur. (Eph., I, 22.)

This quotation is taken nearly word for word from Caussel's *De la Connaissance de Jésus-Christ*, p. 393.

[196] Chaminade, "De l'Eglise," *Notes for instructions : Petites feuilles détachées*, p. 164.

L'Eglise est une 1°, parce que tous les fidèles qui la composent ne font qu'un seul corps sous un seul chef, qui est le pape, vicaire de J.-C. sur la terre et successeur de St. Pierre.

By this statement, Father Chaminade excludes himself entirely from Pope Pius XII's condemnation of those "qui Ecclesiam ita effingunt, ut neque attingi neque videri possit, sitque tantum 'pneumaticum' aliquid, ut aiunt, quo multae Christianorum communitates, licet fide ab se invicem sejunctae, inter se tamen haud adspectabili nexu conjungantur." ("Litterae Encyclicae: de Mystico Jesu Christi Corpore," *Acta Apostolicae Sedis*, XXXV (20 Julii 1943), 199-200, and brings himself into complete accord with the Holy Father's own definition: "Jamvero ad definiendam describendamque hanc veracem Christi Ecclesiam — quae sancta, catholica, apostolica, Romana Ecclesia est — nihil nobilius, nihil praestantius, nihil denique divinius invenitur sententia illa, qua eadem nuncupatur 'mysticum Jesu Christi Corpus'." (Pius XII, *op. cit.*, p. 199.)

He develops this thought further:

> It is of the unity of the body of His Church that Jesus Christ said, *unum ovile et unum pastor*... 'one shepherd' may be understood both of Jesus Christ, the invisible shepherd and the only shepherd properly so called, and of the Pope, the visible shepherd and His vicar.[197]

And in another set of notes on schism he compares the unity of the Mystical Body to the unity of the natural body of Christ. This unity "consists of two things: the union of the members of the Church with one another and the subordination of all these members of the Church to a head. This head is Jesus Christ whose place in the Church is held by the Sovereign Pontiff."[198]

These two senses of the Mystical Body are used by Father Chaminade interchangeably so that in each case an examination of the context is necessary in order to discover what he means by the term in a given place. However, it is in the strict or ecclesiastical sense that Father Chaminade writes of the Mystical Body most of the time and it is in this sense that it will be understood and developed in this chapter.

II. Explanation of Terms

A. Members

The Mystical Body then, is made up of two principal elements, the **body** (understood as the **trunk** of a complete body) and the **head.** The body is composed of many members, whose qualifications are set

[197] *Ibid.*, p. 168.
C'est de l'unité du corps de son Eglise que J.-C. disoit *unum ovile et unum pastor*... L'unité de pasteur peut être considérée et dans J.-C. seul pasteur proprement dit, pasteur invisible, et dans le pape, son vicaire, pasteur visible.
Again Father Chaminade's doctrine manifests complete conformity with that of Pius XII: "Est enim Petrus, vi primatus, nonnisi Christi vicarius, atque adeo unum tantum primarium habetur huius Corporis Captu, nempe Christus: qui quidem arcana ratione Ecclesiam per sese gubernare non desinens, adspectabili tamen modo per eum, qui suam in terris personam gerit, eandem regit Ecclesiam, jam post gloriosam suam in caelum Ascensionem non in se solo, sed in Petro quoque tamquam in perspicuo fundamento aedificatam. Unum solummodo Caput constituere Christum ejusque Vicarium." (*Op. cit.*, p. 211.)

[198] Chaminade, "De schisme," *Notes for instructions : cahier gris, no. 1,* p. 234. consiste en deux choses: dans l'union des membres de l'Eglise entre eux et dans (la) subordination de tous ces membres de l'Eglise à un chef... ce chef est J.-C., dont le souverain pontife tient la place dans l'Eglise.

down by Father Chaminade with simplicity and directness. For him the members are to be distinguished:

1. By the exterior profession of the same faith,
2. by participation in the same sacraments,
3. by subordination to the same legitimate pastors, and
4. by unity with the visible head.[199]

The role of these members is one of dependence on the Head and cooperative passivity.[200]

> Because Jesus Christ is our Head we must have an essential and eternal dependence on Him; we must always live by His Spirit and share His life, we must always act by His order and inspiration and always open our hearts to His divine influence.[201]

B. The Head

But this receptive function of the members is the subject matter of four later chapters. Here our principal interest is that of the active and influential role of the Head of the Mystical Body. Jesus Christ, says Father Chaminade, is head of this Body for two reasons:

[199] Chaminade, "De l'Eglise," *Notes for Instructions : petites feuilles détachées*, p. 168.

1° par la profession extérieure d'une même foi, 2° par la participation des mêmes sacrements, 3° par la subordination aux mêmes pasteurs légitimes, 4° par l'unité du chef visible qui la conduit sur la terre.

Note again Father Chaminade's conformity with the mind of the Sovereign Pontiff: "Quoniam vero, ut supra diximus, sociale ejusmodi Christi Corpus ex Conditoris sui voluntate adspectabile esse debet, conspiratio illa membrorum omnium extrinsecus etiam sese manifestet opus est, cum per ejusdem fidei professionem, tum per eorundem communionem sacrorum, per ejusdemque participationem sacrificii, tum denique per actuosam earundem legum observantiam." (Pius XII, *op. cit.*, p. 227.)

[200] "Cooperative passivity" is the author's translation of what the writers of the French school called "adhérence," by which, says Bremond, "nous essayons de nous unir à lui (Christ) et de nous l'approprier." "Abandonné à ses propres ressources, l'homme n'atteindrait jamais aux résultats prodigieux qu'une chute d'eaux, qu'une pile électrique lui rend faciles; mais inversement, ces forces resteraient inopérantes si l'industrie humaine n'arrivait pas à les capter, à les actionner, à les conduire. L'originalité de l'école française est précisément de réaliser l'existence de l'électricité divine, si j'ose dire, que la Providence met à nos ordres, puis de vouloir et de savoir l'exploiter." Bremond, *Histoire Littéraire du Sentiment Religieux en France*, III, p. 139. Cf. also pp. 127-140. Bremond's figure explains well the paradoxical phrase: cooperative passivity.

[201] Chaminade, "Direction sur la Société de Marie dans les voies du salut," (1828), *Notebook G*, p. 15.

Puisque Jésus-Christ est notre chef, nous devons avoir une essentielle et éternelle dépendance de lui; vivre toujours de son esprit et de sa vie, agir toujours par son ordre et par son mouvement et ouvrir toujours notre cœur à ses divines influences.

1. As the head holds the highest rank in the natural body and as it is from there that the soul animates the whole body, so also Jesus Christ has the highest rank in His Mystical Body. It is in Him that the Spirit and the soul that animates the whole body resides; it is from Him that all the members receive life and holiness.
2. As the head is intimately united with the body, so Jesus Christ is intimately united to the body of His Church from which He can never separate Himself. "All bodies" and all societies that do not have Jesus Christ as head are not His body, because He is not united to them and because He does not govern them by the influence of His Spirit.[202]

Jesus Christ, then, is called the **head** because 1) He is the source of life for His body and 2) because He is so intimately united with it.

1. Source of life and holiness

This life, which is the life of the Mystical Body and which the members receive from the Head, is sanctifying grace. It is a sharing in the divine nature itself.

> The grace of Redemption, which is applied to us in Holy Baptism, makes us the property of God to such an extent as to make us partakers of the Divine Nature by associating us with the life of the God-man so that we are with Him one and the same

[202] "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, pp. 41-42.

Jésus-Christ est appelé le Chef ou la tête de son Eglise, parce que:

1° comme la tête occupe le premier rang dans le corps naturel et que c'est de là que l'âme anime tout le corps, de même J.-C. a la première place dans son corps mystique: c'est en lui que l'esprit et l'âme, qui anime tout le corps, résident; c'est de lui que tous les membres reçoivent la vie et la sainteté.

2° comme la tête est très étroitement unie au corps, de même J.-C. est si étroitement uni au corps de son Eglise, qu'il ne peut jamais s'en séparer. Tous les corps et toutes les sociétés qui n'ont pas J.-C. pour Chef ne sont pas son corps, parcequ'il ne leur est pas uni et qu'il ne les gouverne pas par l'influence de son Esprit.

Father Chaminade is quoting Caussel's *De la Connaissance de Jésus-Christ*, p. 393.

These reasons for the Headship of Christ are very similar to those set down by Pius XII: "Dei Beataeque Virginis Filium peculiarissima quadam excellentiae ratione Ecclesiae Caput esse vocandum. Caput enim in sublimi locatum est... Ac praeterea idcirco Ecclesiae Caput habendus est Christus, quod supernorum munerum plenitudine perfectioneque cum praestet, ex hujusmodi plenitudine mysticum ejus Corpus haurit... Quodsi divinum hoc, a Christo datum, vitae virtutisque principium attente consideramus, prout ipsum fontem constituit cujusvis doni gratiaeque creatae, facile intellegimus illud nihil aliud esse nisi Paraclitum Spiritum, qui a Patre Filioque procedit, quique peculiari modo 'Spiritus Christi' seu 'Spiritus Filii' dicitur." (*Op. cit.*, pp. 208, 215, and 218-19.)

> Christ. Consequently, this grace consecrates us forever as members of Jesus Christ and temples of the Holy Ghost so that as children of the Church we become the fullness of His body.[203]

"Sanctifying grace," he repeats, "makes us share in the divine nature."[204] By it man "is as it were stripped of himself and imbued with Jesus Christ as, for example, a red hot iron with fire."[205]

This grace, this participation in the divine nature, is the **life** of the soul as the soul is the life of the body.

> The soul has two forms: a natural one, the soul, from which proceeds man's faculties and senses and which is necessary for natural life, and another, grace, from which proceed the virtues and the gifts of the Holy Spirit, which, in turn, enable it to live a supernatural life.[206]

The analogy of the natural life and the supernatural life of grace is capable of lengthy development and is not infrequently found in Father Chaminade. He makes numerous passing references to it, as for instance this one in his notes for instructions:

> How long is our natural being to live? That of our being of grace will live eternally. The end of our natural being is death and the tomb; that of our being of grace will be an eternal and divine life. Our being of grace has eyes to see, a torch (the faith) to enlighten it..., it has ears, taste, etc.[207]

[203] Chaminade, *Circular of June 8, 1940*, pp. 1-2.

La grâce de la Rédemption, qui nous est appliquée par le saint baptême, nous rend tellement la propriété de Dieu, qu'elle nous fait participer à la nature divine en nous associant à la vie de l'Homme-Dieu de manière à n'être avec lui qu'un seul et même Christ. En conséquence, elle nous consacre à jamais comme les membres de Jésus-Christ et les temples du Saint-Esprit, au point que, *comme Enfants de l'Eglise, nous devenons la plénitude de son Corps.* (Col. I, 24 et Eph. I, 23.)

We find the same thought in the encyclical of Pius XII: "At si, Verbum 'semetipsum exinanivit, formam servi accipiens,' hoc ea quoque de causa egit, ut suos secundum carnem fratres consortes faceret divinae naturae, cum in terrestri exilio per sanctitatis effectricem gratiam." (*Op. cit.*, p. 214.)

[204] *Retreat of 1827: notes by Marres* (Rome: Archives of the Society of Mary, Box 10), p. 62.

La grâce sanctifiante nous fait participant de la nature divine.

[205] Chaminade, "La grâce du St. Esprit," *Notes for Instructions: cahier gris, no. 5* (Rome: Archives of the Society of Mary, Box 9), p. 19.

Il est comme dépouillé de lui-même et revêtu de J.-C. e. g. fer embrasé.

[206] *Ibid.*

Deux formes de l'âme, une naturelle l'âme, d'où procèdent les puissances et les sens, qui sont nécessaires à la vie naturelle, l'autre, la grâce, d'où procèdent toutes les vertus et les dons du St. Esprit, pour vivre de la vie surnaturelle.

[207] Chaminade, "De la Compassion de la Ste. Vierge," *Notes for instructions: cahier gris, no. 1*, p. 154.

Combien de temps devons-nous vivre dans notre être naturel? nous devons vivre éternellement dans celui de grâce. La fin de notre être naturel est la mort

The necessity of grace for the life of the soul in the supernatural order is absolute. "This divine life," he says, "this life of the soul is an addition as necessary to our soul as our soul is to our body."[208] By this, Father Chaminade does not mean that our soul cannot exist without grace. What he is saying is that without grace supernatural life is as impossible to the soul as natural life to a body minus a soul.

> In the order of grace we are nothing except by sanctifying grace. It is what existence is in regard to nothingness. What is it that makes us to exist spiritually? It is God; it is sanctifying grace. Outside of it you can find only spiritual non-entity as outside of natural life there is for man only non-entity.[209]

Besides the necessity for this supernatural life of sanctifying grace, we also need additional movements from God, actual graces, for the individual actions of this supernatural life.

> It is a principle of which you must be entirely convinced; an actual grace is always necessary. Without the help of God we are no more able to perform a supernatural work than we are able to perform a natural action.[210]

There are several wonderful effects of this divine life with which the Mystical Body is animated. Father Chaminade insists on two principal ones. The first of these is medicinal, for grace heals the wounds of original sin.

> As the effect of grace is to heal our sick nature, it heals our will which sin had impaired and it also heals our intellect which was no less obscured, so that by the one man should know what he ought to do and by the other he would be able to do it... grace is an unction, an oil, that cures and illumines.[211]

et le tombeau: celle de l'être de grâce sera une vie divine et éternelle. L'être de grâce a des yeux pour voir, une lumière pour l'éclairer, la foi... des oreilles, un goût, etc.

[208] Chaminade, "De la mort," *Notes for instructions : petites feuilles détachées*, p. 63. Cette vie divine, cette vie de l'âme est un apanage aussi nécessaire à notre âme, que notre âme l'est à notre corps.

[209] *Retreat of 1827 : notes by Marres*, p. 62. Dans l'ordre de la grâce nous ne sommes rien que par la grâce sanctifiante, elle est ce que l'existence est par rapport au néant. Qu'est-ce que fait que nous existons spirituellement? C'est Dieu, c'est la grâce sanctifiante. Mais au dessous vous ne trouvez que néant comme au dessous de la vie naturelle.

[210] *Ibid.*, p. 63. C'est un principe dont vous devez avoir une entière conviction, il faut une (grâce) actuelle. Nous ne serions pas plus capables de faire une œuvre surnaturelle, que nous serions capable de faire une action naturelle sans le secours de Dieu.

[211] Chaminade, "La religion rend l'homme heureux," *Notes for instructions : petites feuilles détachées*, p. 3.

The second effect of this divine life is that by it we act in God and God acts in us.

> God is not only where you are, but he is in you in the very core of your soul. He enlivens it, he animates it, and he sustains it by His divine presence. For as the soul, which is present in the whole body, nevertheless resides in the heart in a special manner, so God who is present in all things is much more so in our soul. It is this that St. Paul means when he says that we live, that we move, that we are in God.[212]

> (It is) grace by which God gives us that by which we can accomplish what He has ordered. It is what He promised in a thousand places in Scripture. Shall we doubt His fidelity or the power of His grace?... It is God Himself who accomplishes in us what He demands of us.[213]

Unfortunately this supernatural life that comes to the members of the Mystical Body from their Head can be lost by mortal sin. "The state of mortal sin," says Father Chaminade, "is a state of death. It is the spiritual death of the soul in this sense that it deprives it of grace and the Spirit of God which is the life of the soul."[214]

> Sin is the privation of all (supernatural) good and the source of all evil. It deprives us of grace which is the life of our soul and of all the supernatural good that accompanies it. It carries

Comme l'effet de la grâce est de guérir la nature malade; ayant guérit la volonté que le péché avoit corrompue, elle guérit aussi l'entendement, qu'il n'avoit pas moins obscurci afin que par l'un l'homme sache ce qu'il doit faire, et que par l'autre il le puisse faire... la grâce est une onction, une huile, qui éclaire et guérit.

[212] Chaminade, "Méthode de l'Oraison Mentale," *notebook GGGG* (Rome: Archives of the Society of Mary, Box 20), pp. 4-5.

(Que) Non seulement Dieu est où vous êtes, mais qu'il est en vous-même au fond de votre âme, qu'il la vivifie, l'anime et la soutient par sa divine présence; car comme l'âme qui est présente à tout le corps, réside néanmoins dans le cœur d'une manière de présence plus spéciale, de même Dieu qui est présent à toutes choses, l'est beaucoup plus à notre âme. C'est ce que St. Paul entend quand il dit que nous vivons, nous nous mouvons et nous sommes en Dieu.

[213] Chaminade, "De la Loi Chrétienne," *Notes for instructions: cahier cartonnée, no. 5* (Rome: Archives of the Society of Mary, Box 9), p. 68.

grâce où Dieu nous donne de quoi accomplir ce qu'il nous ordonne, ainsi nous l'a-t-il promis en mille endroits de l'écriture. Douterons-nous de sa fidélité, ou du pouvoir de sa grâce?... c'est Dieu lui-même qui accomplit en nous ce qu'il exige de nous.

The same thought is explained more clearly and exactly in the encyclical of Pius XII: "Est nemque Christus in nobis, ut supra enucleate satis exposuismus, per Spiritum suum, quem nobiscum communicat, et per quem ita in nobis operatur, ut quaecumque divina a Spiritu Sancto in animis peraguntur, etiam a Christo ibi peracta dicantur oporteat." (*Op. cit.*, p. 230.)

[214] Chaminade, "Des effets du péché mortel," *Notes for instructions: cahier gris*, no. 8 (Rome: Archives of the Society of Mary, Box 9), p. 79.

L'état du péché est un état de mort. Mort spirituelle de l'âme en ce qu'il la prive de la grâce et de l'esprit de Dieu, qui sont la vie de l'âme.

off the theological and cardinal virtues and the seven gifts of the Holy Spirit. It deprives us of all the merit of our good works and of all the rights that we have acquired in heaven. It troubles the peace of our consciences and deprives us of the caresses and consolations of the Holy Spirit. Finally it causes us to lose God, which loss is the sum of all evil.[215]

When Father Chaminade describes sin as the "death of the soul" he is not overlooking its immortality. He distinguishes between the terms imperishable and immortal. By imperishable he understands that deathless quality of the soul considered in its natural essence by which it remains always in existence and which we ordinarily designate by the term immortal. By immortal he understands that deathless quality of the **supernatural life** of the soul as it exists **in heaven** where it can never be lost. It is thus he is to be interpreted when he says:

> The expressions immortal and imperishable are often confused. Life is no less necessary to the soul than it is to the body. But the soul in mortal sin, one observes, keeps the action of its faculties. Of course. This is because it does not perish. The intellect and the will which can't be imagined unless in activity are the essence of the human soul; they are its properties. As a dead body does not lose the properties of matter (extension, divisibility, inertia, etc.) so also the 'dead' soul conserves its properties. By mortal sin, the soul is **in its own way** the same as a dead body.[216]

Mortal sin is always a hideous and a horrible thing but when it is committed by a living member of the Mystical Body there is a special horror arising because of the divine presence.

[215] Chaminade, "De l'horreur que nous devons concevoir du péché," *Notes for instructions : cahier cartonnée, no. 4* (Rome: Archives of the Society of Mary, Box 9), p. 43.

Le péché est la privation de tous les biens et le source de tous les maux. 1° privation de la grâce qui est la vie de notre âme, et de tous les biens surnaturels, qui l'accompagnent. Il nous enlève toutes les vertus théologales et cardinales, avec les sept dons du St. Esprit. Il nous ôte tout le mérite de nos bonnes œuvres, et tout le droit qu'elles nous avoient acquis au ciel. Il trouble la paix de nos consciences; il nous prive des caresses et des consolations du St. Esprit, enfin il nous fait perdre Dieu, ce qui est le comble de tous les malheurs.

[216] Chaminade, "De la Mort," *Notes for instructions : petites feuilles détachées*, pp. 63-64.

On confond souvent les expressions d'immortelle et d'impérissable.

La vie n'est pas moins nécéssaire à l'âme, qu'elle l'est au corps. Mais l'âme, dit-on, dans le péché mortel conserve l'action de ses facultés! Sans doute parce qu'elle ne périt pas. L'entendement, la volonté qui ne peuvent se concevoir que dans l'activité, sont l'essence de l'âme humaine; ce sont ses propriétés... comme le corps mort ne perd pas les propriétés de la matière, l'étendue, la divisibilité, l'inertie, etc... Mais si l'âme, à sa manière, par le peché mortel est ce qu'est un corps mort, quel malheur!

That which renders the contempt of sin more formal is the presence of the Lord; it consists in this that Christ has promulgated His orders, His promises, His menaces, and that at the moment of this promulgation, made by conscience and His Holy Spirit, the sinner disobeys.[217]

Father Chaminade likes to call it a re-crucifixion of Christ. "What a strange reversal!" he exclaims. "As Jesus Christ was crucified so we ought to crucify our bodies. Instead by sin we crucify Christ all over again."[218]

Sinners are both the executioners and the cross of the Son of God, for in renewing the cause of His suffering and death, they endeavor with all their power to crucify Him anew; and as the members of a Christian are the members of Jesus Christ, it is really Jesus Christ who is as it were crucified in them.[219]

He explains himself:

By sin Jesus Christ is tied up and rendered helpless to act in us. For example, our avarice nails down His charity, our anger, His meekness, our impatience, His patience, our pride, His humility; and so by our vices we bind, we flay, and we cut to pieces Jesus Christ dwelling in us.[220]

Father Chaminade uses still another figure to demonstrate this special horror of mortal sin, that of adultery.

The Church is the spouse of Jesus Christ and is the emblem of the spiritual marriage of the soul with Jesus Christ. Our bodies and our members are the body and the members of Jesus Christ;

[217] Chaminade, "Sermon sur le péché," *Notes for instructions: cahier gris, no. 8*, p. 85.

Ce qui rend dans le péché le mépris plus formel, c'est que le Seigneur est présent, c'est que ses ordres, ses promesses et ses menaces sont promulgués par le Seigneur et que c'est au moment de cette promulgation faite par la conscience et son St. Esprit, que le pécheur désobéi.

[218] Chaminade, "Du péché," *Notes for instructions: cahier gris, no. 8*, p. 112.

Quel étrange renversement. Comme J.-C. a été crucifié, ainsi devons-nous crucifier notre corps et au lieu de cela par le péché nous crucifions de nouveau J.-C.

[219] *Ibid.*, p. 62.

Les pécheurs sont tout à la fois et les bourreaux et la croix du fils de Dieu 1° en renouvellant la cause de son supplice et de sa mort, les pécheurs s'efforcent autant qu'il est en eux de le crucifier de nouveau 2° comme les membres du Chrétien sont les membres de J.-C., c'est réellement J.-C. qui est comme crucifié sur eux-mêmes.

[220] Chaminade, "Pratique de l'oraison mentale," *notebook JJJ*, pp. 36-37.

Par le péché on lie et garrotte N.-S., on le réduit à l'impuissance d'agir en nous. Par exemple, notre avarice cloue sa charité; notre colère, sa douceur; notre impatience, sa patience; notre orgueil, son humilité et ainsi par nos vices, nous tenaillons, nous garrottons et nous mettons en pièces J.-C. habitant en nous.

> they are two in one flesh... what a crime then should I profane one of these members... what an abominable adultery! When you commit a mortal sin of this kind you replace Jesus Christ in the nuptial bed with whom? With the unclean spirit. The rebel angel obtains more than be hoped for. He said that he would rise above God; that he would equal Him. Here the angel of darkness drives Him out. If there could be an unforgiveable sin it would be that one.[221]

However, even though it deprives him of this divine life which is sanctifying grace, mortal sin still does not expel the sinner from membership in the Mystical Body, for "the sinner who believes, remains nevertheless united to Jesus Christ, but as a paralyzed member."[222]

Venial sin and imperfections, while not robbing us of the divine life as does mortal sin, are nevertheless impediments to its proper functioning. "Venial sin does not drive the Holy Ghost from our hearts, but it sorrows afflicts Him. The Holy Spirit is then in our hearts in inexpressible sorrow."[223] "Habitual imperfections, be they ever so small, are more dangerous to the divine union and to progress in virtue than the greatest sins of surprise."[224]

[221] *Retreat of 1822: Manuscript of Bordeaux,* pp. 187-188.

L'Eglise est l'épouse de Jésus-Christ et c'est l'emblème du mariage spirituel de l'âme avec J.-C. Notre corps et nos membres sont le corps et les membres de J.-C. Ils seront deux dans une seule chair. Les cœurs surtout doivent-ils être unis. Notre esprit ne sera-t-il pas l'esprit de J.-C.? Conçevons quels doivent être nos sentiments, nos pensées, nos actions; quels seront donc les crimes que je profanerai quelques uns de ces membres? ou si je profane mon esprit ou mon cœur; quel adultère abominable! lorsque vous commettez un péché mortel de ce genre, vous mettez à la place de J.-C. dans le lit nuptial, qui? L'ésprit immonde. L'ange rebelle vient d'obtenir bien au dela de ses espérances; il avait dit le démon qu'il s'élèverait au dessus de Dieu, qu'il s'égalerait à Dieu; ici l'ange de ténèbres chasse Dieu; s'il y avait un péché irrémissible ce serait bien celui-la.

[222] Chaminade, "Pratique de l'oraison mentale," *Notebook JJJ,* p. 21.

Le pécheur néanmoins qui croit tient toujours à J. mais comme un membre paralysé.

The same thought is underlined by Pius XII in his encyclical: "Neque ab iis omnis vita recedit, qui licet charitatem divinamque gratiam peccando amiserint, atque adeo superni promeriti jam non capaces evaserint, fidem tamen christianamque spem retinent." (*Op. cit.,* p. 203.)

[223] *Retreat of 1824: notes by Laugeay* (Rome: Archives of the Society of Mary, Box 10), p. 499.

Le péché veniel ne chasse pas le St. Esprit de nos cœurs, mais il le contriste, il l'afflige. Le St. Esprit est alors dans nos cœurs dans des gémissements inenarrables.

[224] Chaminade, "Dommages qui causent à l'âme les plus légères attaches déréglées," *Notes for instructions: cahier gris, no. 1,* p. 227.

Des imperfections habituelles si petites qu'elles soient sont plus nuisibles à l'union divine et au progrès dans la vertu, que de plus grandes fautes de surprise.

2. Union with the Members

The second reason that Christ is Head of the Mystical Body is His intimate union with it and each member of it. This union is not a moral, juridical one such as binds together other organizations which are also referred to metaphorically as "bodies," but a real and intimate union which merits for this body the qualifying adjective "mystical" and which distinguishes it from all other social "bodies."

> The Church is not a purely political body as other societies which are bound by a moral union and external bonds, that is, by the same laws and the same government. It is a **mystical** body whose members are interiorly and really united by the same Spirit Who forms in them a love and penchant for one another.[225]

Father Chaminade insists again and again on the reality of this union:

> Not a metaphysical, but a real, union — a union more perfect than that of the human body...
>
> A union by which all the living members of the Church share whatever they have and by which the riches, strength, and health of one becomes by charity the (supernatural) riches, strength, and health of another... a union by which all the living parts of the body of the Church are truly noble, if not in themselves, then at least in the union which they have with the whole body... a union which makes the living members of the Church not only members of Jesus Christ, but in a very true sense, Jesus Christ Himself.[226]

[225] Chaminade, "Sur l'amour de Dieu," *Notes for instructions: cahier cartonné, no. 3* (Rome: Archives of the Society of Mary, Box 9), pp. 57-58.

L'Eglise n'est pas un corps purement politique comme les autres sociétés qui ne sont liées que par une union morale, et par des liens extérieurs, c'est-à-dire, par les mêmes lois et par le même gouvernement; mais elle est un corps mystique, dont les membres sont intérieurement et réellement unis par le même esprit, qui forme dans eux un amour et un penchant les uns pour les autres.

This passage is in perfect accord with the thought of Pius XII's encyclical. The Pope sanctions the use of the term "mystical" in describing this union for by it "discerni item potest,..., a naturali quovis corpore sive physico, siva, ut aiunt, morali." He points out as does Father Chaminade that the Church "non ex socialibus solummodo ac juridicis elementis rationibusque constare," for in a moral body "nihil aliud est unitatis principium, nisi finis communis, communisque omnium in eundem finem per socialem auctoritatem conspiratio; dum in mystico, de quo agimus, Corpore conspirationi huic internum aliud adjungitur principium, quod tam in universa compage, quam in singulis ejus partibus reapse existens virtuteque pollens, talis est excellentiae, ut ratione sui omnia unitatis vincula, quibus vel physicum vel morale corpus copuletur, in immensum prorsus evincat." (*Op. cit.*, pp. 221-222.)

[226] Chaminade, "De l'Eglise," *Notes for instructions: petites feuilles détachées*, pp. 169-170.

Union, non métaphorique, mais réelle — union plus parfaite que celle du corps humain...

Union qui fait que tous les membres vivants de l'église s'entre communi-

In short, to be a member of the Church is to be a member of Jesus Christ, to be incorporated in Christ, to be "another Christ."

> The august character of Christian not only makes us know, love and adore Jesus Christ, but it is even an incorporation in Jesus Christ. It makes of us in some manner other Jesus Christs.[227]

When Father Chaminade says that the members of the Church are "in a very true sense Jesus Christ Himself" he is not speaking in any pantheistic sense which would make of them personless entities swallowed up in Jesus Christ. Concerning Baptism, he says,

> Jesus Christ takes a true possession of the Christian in order to communicate that life to him which His Holy Humanity received from the divinity by His hypostatic union. But note well that the baptized receives the divine life only by communication and that he remains always free, that his union with Jesus Christ, although very true, is but a moral union, for which our Lord shows the necessity in these few words: Sine me nihil postestis facere.[228]

Yet it is a union of such intimacy that Father Chaminade does not hesitate to compare it to that of the Trinity and the hypostatic

quent ce qu'ils ont, et que la richesse, la force et la santé de l'un, devient par la Charité la richesse, la force et la santé de l'autre... union qui fait que toutes les parties vivantes du corps de l'église sont véritablement nobles, sinon par elles-mêmes, au moins par l'union qu'elles ont dans un même esprit avec tout le Corps... union qui fait que les membres vivants de l'église, sont non seulement membres de Jésus-Christ, mais en un sens très vrai, J.-C. même.

Again Father Chaminade echoes the mind of Pius XII, who states in his encyclical: "At corpus multitudinem quoque membrorum exigit, quae ita inter se connectentur, ut mutuo sibi auxilio veniant. Et quemamodum in mortali concretione nostra cum membrum dolet, cetera omnia condolescunt; et quae sana sunt aegrotantibus suppetias veniunt; ita in Ecclesia singula membra non sibi unice vivunt, sed aliis quoque opitulantur, atque omnia sibi invicem adjutricem operam praestant, cum ad mutuam consolationem, tum ad ampliorem usque aedificationem totius Corporis." (*Op. cit.*, p. 200.)

[227] Chaminade, "Du péché," *Notes for instructions: cahier gris, no. 8*, p. 116.

L'auguste caractère de Chrétien ne nous fait pas seulement connaitre, aimer, adorer J.-C., mais est une incorporation même à J.-C. Il nous fait devenir en quelque manière d'autres J.-C.

[228] Chaminade, "De la pratique de l'union à Jésus-Christ," *Notes for instructions: grandes feuilles détachées, folder no. 3* (Rome: Archives of the Society of Mary, Box 9), p. 22.

J.-C. prend une vraie possession du chrétien pour lui communiquer la vie, que sa Ste. Humanité reçoit de la divinité par son union hypostatique: Mais qu'on fasse attention que le baptisé ne reçoit la vie divine que par communication et qu'il demeure toujours libre, que son union avec J.-C. quoique très vraie, n'est qu'une union morale, dont notre seigneur nous exprime la nécessité par ses courtes paroles: Sine me nihil potestis facere.

This statement of Father Chaminade makes it very clear that he is far removed from those condemned by Pius XII who "Ecclesiae membra in physicam unam personem coire et coalescere jubent." (*Op. cit.*, p. 234.)

union. During the retreat of 1822, he compared it to the union of the Father with the Son:

> The union of grace is a bond much stronger than nature. We should reproduce among ourselves the union of the Father with the Son, or the union of the Father for the Son and the Son for the Father. It is the same [229] as the union of Jesus Christ for men.[230]

In his notes for instructions he compares our union with Christ to the hypostatic union.

> The depth of God's love is expressed in the union of His divine nature with human nature, the union in which His eternal Word is as it were annihilated. The depth of Christ's love is expressed in the union of His divine humanity with the members of His Church, a union so intimate that Jesus Christ lives in His members. All those who are united by the bonds of His blood are no longer men except exteriorly,[231] but are truly **Christian** and transformed in Jesus Christ. By the first union, God and man are but one in Jesus Christ. It can be said that by the second, the man-God and the Christian are but one. Between God and the man-God all things are in common. So between the man-God and the Christian all things are in common.[232]

This "union with Christ," says Father Chaminade, "is necessary for our happiness, but not for that of Jesus Christ. — He will always

[229] That is, analogically the same.

[230] *Retreat of 1822: Manuscript of Bordeaux*, p. 259.

La grâce qui *unit* est un lien bien plus fort que la nature.

Nous devons retracer en nous l'union du père avec le fils, ou l'union du père pour le fils et du fils pour le père. C'est la même que l'union de J.-C. pour les hommes.

As Pius XII points out: Quin immo ipse Servator noster in sacerdotali sua oratione ejusmodi coagmentationem cum miranda illa unitate, qua Filius est in Patre et Pater in Filio, conferre non dubitavit." (*Op. cit.*, p. 226.)

[231] This statement must be interpreted in the light of the quotation in note 228. Father Chaminade cannot be taken literally when he says that "Christians are no longer men except exteriorly." In his desire to express the grandeur and intimacy of our union with Christ, he uses an hyperbole that, if taken at face value, can lead to serious error.

[232] Chaminade, "Sur l'assistance au St. Sacrifice de la Messe," *Notes for instructions: cahier cartonné, no.4*, p. 14.

La profondeur de l'amour de Dieu, c'est l'union de sa nature divine à la nature humaine, union où son verbe éternel s'est comme anéanti: la profondeur de l'amour de J.-C. c'est l'union de sa divine humanité avec les membres de son église, union tellement étroite, que J.-C. vit dans ses membres, et que tous ceux qui lui sont unis par les liens de son sang, ne sont plus hommes qu'à l'extérieur; mais sont vraiment Chrétiens et transformés en J.-C. Par la 1re union, Dieu et l'homme ne font qu'un en J.-C.: on peut dire que par le 2de l'homme-Dieu et le Chrétien ne sont qu'un; tout est commun entre Dieu et l'homme-Dieu, tout est commun entre J.-C. et l'homme Chrétien.

be the same, always equally glorious, equally happy, equally great."[233] And this union, so necessary for our beatitude, reduces itself in the mind of Father Chaminade to the necessity of membership in the Church, for:

1. outside of this chaste spouse there is no union with the groom. She alone has the advantages of this divine union, and she alone has received the keys which are a mark of the power attached to the conjugal union. She alone is united to the groom, and she alone possesses the fecundity which is the fruit of this union.
2. there is no life outside the Church, because all the life which can be had can come only from her. And no one possesses this life unless he belongs to her.
3. outside of the Church there is no salvation.[234]

As was pointed out in the first chapter, the instrument, the means, whereby we are united to Jesus Christ and share in the divine life is the humanity of Christ. For, "the holy humanity which He deigned to take in the fullness of time, by touching so close to life itself, receives from it so much virtue that it gushes forth an endless stream of living water."[235]

Our union with Christ gives rise to certain duties and special benefits. Quoting Pierre Caussel, Father Chaminade in his seventh letter to the master of novices at Ebersmunster lists three principal duties which arise out of this special union with Christ. They are:

1. the duty of a continual dependence on this divine head so that our whole conduct follows only the movements and impressions of His Spirit and that we will only what is in accord with His divine will.

[233] Chaminade, "Méditation sur la Sainte Communion," *Notes for instruction: cahier gris, no. 3,* p. 216.

Notre union à J.-C. est nécéssaire à notre bonheur; mais non à celui de J.-C.; J.-C. sera toujours le même, toujours également glorieux, également heureux, également grand.

[234] Chaminade, "De l'église," *Notes for instructions: petites feuilles détachées,* pp. 171-172.

1° hors de cette chaste épouse, point d'union avec l'époux. Elle seule a les avantages de cette union toute divine; aussi elle seule a-t-elle reçu les clefs, marque de la puissance attachée à l'union conjugale. Elle seule a l'union de son époux, elle seule a la fécondité, qui en est le fruit.

2° point de vie hors de l'église, puisque toute vie qu'on peut avoir, ne peut venir que d'elle, et qu'on n'a cette vie, qu'autant qu'on lui appartient.

3° hors de l'Eglise, point de salut.

[235] Chaminade, "Sermon sur la Résurrection de Jésus-Christ," *Notes for instructions: cahier gris, no. 3,* p. 111.

For French text, cf. above, note 183.

2. the duty of repeated interior acts which will strengthen this union and accustom us to pray, act, and suffer in union with the prayers, actions, and sufferings of Jesus Christ.
3. the duty of doing and suffering all that we can in order to preserve the union of all the members and never to break it.[236]

Three simple duties, but what a high degree of sanctity they hold out to those who observe them. This indeed was the intention of Father Chaminade in presenting them, for as he himself says later on in the eighth letter of the same series,

> That Jesus Christ is present in us, my respected son, and that He dwells in us you can easily conclude from what we have said up until now. But it will be very consoling for your students to treat expressly this so interesting truth. Their knowledge of it will help you, if they are willing, to lead them to the highest perfection and to make of them truly interior men.[237]

Father Chaminade loved to sum up this simple blueprint of perfection in a phrase of the Canon of the Mass — *per ipsum, et cum ipso, et in ipso.* His explanation of this phrase during the retreat of 1813 reflects the three duties he later outlined above.

> To act by Jesus Christ is to make oneself entirely dependent on His Spirit and His grace — on His Spirit by doing everything that He orders, and on His grace by recognizing that we can do nothing without His help.
>
> To act with Jesus Christ is to seek to imitate in this action the virtue which is applicable to it.
>
> To act in Jesus Christ is to unite oneself to Him in such a way

[236] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR,* p. 51.

1° Devoir d'une continuelle dépendance de ce divin Chef, pour ne suivre dans toute notre conduite que les mouvements et les impressions de son ésprit, pour ne vouloir et ne rien faire que selon sa sainte volonté.

2° Devoir de faire souvent des actes intérieurs pour entretenir cette union et s'accoutumer à prier, à agir, et à souffrir en unissant nos prières, nos actions et nos souffrances à celles de J.-C.

3° Devoir de tout faire et de tout souffrir, pour conserver l'union de tous les membres, et pour ne la rompre jamais.

Father Chaminade is quoting Caussel, *De la Connaissance de Jésus-Christ,* p. 407.

[237] *Ibid.,* p. 53.

Que J.-C. soit présent en nous, mon respectable fils, et qu'il habite en nous, vous pourriez le conclure aisément de ce que nous avons dit jusqu'ici; mais il sera bien consolant pour vos élèves de traiter distinctement cette si intéressante vérité, la connaissance qu'ils en auront, vous servira s'il veulent être fidèles, à les conduire à la plus haute perfection et à devenir des hommes vraiment intérieurs.

as to be with Him but one; it is act to as a member of a body of which He is the Head.[238]

The greatest single benefit of the Mystical Body for its members is already evident — it is sanctity and the highest sanctity. To the objection that many members of the Mystical Body do not seem to enjoy this advantage, Father Chaminade replies,

> No doubt; but all are holy by their vocation, by the pledge of their religion. Jesus Christ, Who is their Head, is holy. In the Church are the means of sanctification — Baptism, Penance, Confirmation, etc. The doctrine of Jesus Christ sanctifies all who follow it. Grace and sanctity flow to them by the canals of the sacraments.[239]

Yet, even in a purely exterior union with the Mystical Body there are advantages.

> We have strength in this union. We have support in the prayers of the Church, defence in its pastors, consolations in its sacraments, edification in all its holy exercises. What a pity to be deprived of these![240]

III. Beauty of the Mystical Body

Under the heading "beauty of the Mystical Body" Father Chaminade in his seventh letter to the novice-master at Ebersmunster lists certain

[238] *Retreat of 1813: notes of Lalanne, folder no. 1* (Rome: Archives of the Society of Mary, Box 10), p. 5.

Faire une action par J.-C. c'est se mettre dans la dépendance entière de son esprit et de sa grâce; de son esprit en faisant les choses selon qu'il l'a ordonné, et de sa grâce en reconnaissant que nous ne pouvons la faire sans ses mérites.

Faire une action avec J.-C., c'est chercher dans cette action à imiter la vertu qui lui est applicable.

Faire une action en J.-C., c'est s'unir à lui de manière à ne faire qu'un; c'est agir comme membre d'un corps dont il est chef.

[239] Chaminade, "Notes pour une instruction pour une abjuration d'hérésie," *Notes for instructions: cahier cartonné, no. 4*, pp. 73-74.

sans doute; mais tous le sont par leur vocation... par les engagements de leur religion... J.-C. qui en est le chef est saint... dans l'Eglise les moyens qui sanctifient, le Baptème, la pénitence, la Confirmation, etc... la doctrine de J.-C. sanctifie tous ceux qui la suivent. La grâce et la sainteté y coulent par les sacrements qui en sont les canaux.

It is edifying to note the great similarity between this passage from Father Chaminade and another from Pius XII as follows: "Utique absque ulla labe refulget pia Mater in sacramentis, quibus filios procreat et alit; in fide, quam nullo non tempore intaminatam servat; in legibus sanctissimis, quibus omnes jubet, consiliisque evangelicis quibus admonet; etc." (*Op. cit.*, p. 225.)

[240] *Ibid.*, p. 74.

Notre force dans cette union, notre soutien dans les prières de l'Eglise, notre défense dans ses pasteurs, notre consolation dans ses sacrements, notre édification dans tous ses sacrés exercices, quel malheur d'en être privé!

details "which cannot be treated as well elsewhere," and which "give rise to excellent moral reflections."

> The beauty of the Mystical Body consists:
> 1. in the just proportion that there is between the members who compose it and in the natural order in which each one is placed as is also the case in the natural body. In order that there be no schism or division in the body, God has willed that each member remain in his place in peace and without envy.
> 2. in the diversity of functions of its members. What a deformity they bring to this beautiful body who, destined to be "feet," wish to take over the function of "hands." Can they hope to grow by the Holy Spirit who animates this body?
> 3. its beauty consists especially in the holiness of its Head who governs it, of the Spirit that animates it, of the communion of good and evil that exists between the members and the Head.[241]

These three paragraphs are a paraphrase of three similar and much longer paragraphs by Father Caussel, the author Father Chaminade reread so often during his lifetime and quoted so frequently in his series of letters on the Mystical Body.

IV. Principal Member of the Mystical Body

If we understand the Mystical Body as the **mystical** Christ in opposition to the **natural** Christ, the principal member of this body is then, of course, Christ, its Head. But taken in the second Pauline sense of a relationship between two elements: the Head and the members, we can say that the principal member is the Blessed Virgin Mary.

[241] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, pp. 50-51.

La beauté du corps mystique de J.-C. consiste 1° dans la juste proportion qu'il y a entre les membres qui le composent, et dans l'ordre naturel où chacun d'eux est placé, comme nous le voyons dans le corps naturel.

2° dans la diversité des fonctions de chaque membre, quelle difformité apporte à ce beau corps, ceux qui devant être pieds veulent faire les fonctions des mains! peuvent-ils s'attendre à être mus par le St. Esprit qui anime tout le corps?

3° Sa beauté consiste surtout dans la sainteté du chef qui le gouverne, de l'ésprit qu'il anime, de la communion des biens et des maux, qu'il y a entre les membres et le Chef.

What is meant by a "communion of good and evil" between the Head and members is not clear. Father Chaminade copied this entire passage from the book he was quoting (Caussel, *De la Connaissance de Jésus-Christ*, pp. 405-406) and whose author does not explain himself. Evidently moral evil is not meant.

She is so for two reasons: first, because she is the most perfect member and secondly, because of the important role she plays in it, — a role second only to that of Christ.[242]

Mary is the most perfect member of the Mystical Body because she has achieved the perfect conformity with Christ.

> The Blessed Virgin is indeed our model, but because she is a very exact and perfect copy of Jesus Christ, her adorable Son.[243]

Father Chaminade explains this perfect conformity with Christ by what he calls her "double motherhood." She is "mother according to the flesh" and "mother according to the spirit."

> At the same time that Jesus Christ was conceived in her chaste womb according to the flesh, He was conceived also in her beautiful soul by the operation of the Spirit of Jesus Christ, Who is the Holy Spirit sent by Him to operate in her all His mysteries of annihilation and to render her not only conform but uniform.[244]

The second reason why Mary is the principal member of the Mystical Body is her role in it — that of **mother.** Father Chaminade, together with Bossuet, considers, but rejects as inadequate, the role of "neck of the Mystical Body" applied by some to the Blessed Virgin.

> After Him (Christ) the Blessed Virgin holds the first and most essential place. Several Fathers and doctors of the Church have described her role as that of the **neck** of this august body. The reason is easy to see if we reflect a little on the necessity of this member in the natural body. Nevertheless, we must not imagine, according to the remark of the great Bossuet, that the Blessed Virgin is but a simple canal by which all graces and the author of them come to us. We owe to the Blessed Virgin the ineffable mystery of the Incarnation and by it all grace whose plenitude is in Jesus Christ, our Head. Mary is the source of this plenitude

[242] These same two reasons are to be found in Pius XII's encyclical. Speaking of the soul of our Blessed Mother, he says that it was "magis quam ceterae una simul omnes a Deo creatae, divino Jesu Christi Spiritu repleta." (*Op. cit.*, p. 247.) And a little further on he states: "ita quidem, ut quae corpore erat nostri Capitis mater, spiritu facta esset, ob novum etiam doloris gloriaeque titulum, ejus membrorum omnium mater." (*Ibid.*)

[243] *Lettres de M. Chaminade*, III, p. 99.

[244] Chaminade, "Manuel de Direction à la vie et aux vertus religieuses de la Société de Marie" (1829), *notebook F* (Rome: Archives of the Society of Mary, Box 18), p. 4.

Mère selon la chair, mère selon l'ésprit. En même temps que Jésus-Christ fut conçu dans son chaste sein selon la chair, en même temps il fut conçu dans sa belle âme par l'opération de l'ésprit de J.-C. qui n'était que le St. Esprit envoyé par lui, pour opérer en elle tous ses mystères d'anéantissement et de la rendre non seulement conforme mais uniforme.

in order to trasmit it to us maternally. It is in this sense that the Archangel salutes her as full of grace, and that pious scholars apply to her the text of St. John *de plenitudine ejus omnes accepimus*.[245]

V. Other Figures

The divine truth which is known as the doctrine of the Mystical Body of Christ is expressed in other figures than that of a body. These are also found in the notes and letters of Father Chaminade, but his great preference for the Pauline figure of a body limited his use of them to occasional references. The two found most frequently in his writings are those of the vine and branches and the bride and groom.

He develops at length the figure of the vine and branches in his seventh letter to the novice-master at Ebersmunster.

[245] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, p. 52.

Après lui la très sainte Vierge tient la 1er place et la plus essentielle. Plusieurs pères et ss. docteurs de l'Eglise lui ont donné celle du col dans cet auguste corps. On en verra aisément la raison, si peu qu'on réflechisse de quelle nécéssité est ce membre dans le corps naturel. Il ne faut pas s'imaginer néanmoins, selon la remarque du grand Bossuet, que la Ste. Vierge ne soit qu'un simple canal, par lequel toutes les grâces et l'auteur même des grâces viennent à nous. Nous devons à la Ste. Vierge l'ineffable mystère de l'incarnation et par là toutes les grâces dont la plénitude est en J.-C., notre chef. Marie est la source de cette plénitude, pour nous la transmettre maternellement. C'est dans ce sens que l'Archange la salue pleine de grâces, *gratia plena*, et que de pieux savants lui appliquent le texte de St. Jean *de plenitudine ejus omnes accipimus*.

Note well that when Father Chaminade says that Mary is the "source of this fullness" he does not mean the fullness that is in Christ, but the fullness that comes to us. She is its *source* and not merely its *canal* because the Incarnation hinged upon her *fiat*. This is evident from the passage in Bossuet to which Father Chaminade refers: There in the first point we read: "Mais il faut encore ajouter, que Dieu l'ayant appelée à ce glorieux ministère, il ne veut pas qu'elle soit un simple canal d'une telle grâce, mais un instrument volontaire, qui contribue à ce grand ouvrage, non seulement par ses excellentes dispositions, mais encore par un mouvement de sa volonté... La charité de Marie a donc été en quelque sorte la source féconde d'où la grâce a pris son cours, et s'est répandue avec abondance sur toute la nature humaine." (Jacques-Bénigne Bossuet, *Sermons sur les Mystères et le Culte de la Mère de Dieu* (Paris: Julien Lanier et Cie., 1855; pp. 20-21.)

Both Bossuet and Chaminade appeal to St. Thomas who says: Unicuique a Deo datur gratia secundum hoc ad quod eligitur. Et quia Christus, inquantum est homo, ad hoc fuit praedestinatus et electus ut esset praedestinatus Filius Dei in virtute sanctificationis, hoc fuit proprium sibi, ut haberet talem plenitudinem gratiae quod redundaret in omnes: secundum quod dicitur Joan. I, 16: "De plenitudine ejus omnes accipimus." Sed Beata Virgo Maria tantam gratiae obtinuit plenitudinem ut esset propinquissima auctori gratiae: ita quod eum qui est plenus omni gratia, in se reciperet; et, eum pariendo, quodammodo gratiam ad omnes derivant. (Summa Thologica, III, q. 27, art. 5, ad. 1.)

It is Jesus Christ Himself Who makes this comparison: *I am the vine, you are the branches. He who abides in me, and I in him, he bears much fruit; for without me you can do nothing* John. XV, 5).[246]

There are two immediate consequences implied in this figure.

1. without this union the branches can bear no fruit. He who has lost the faith of the Church boasts in vain of his good works. Separated from Jesus Christ, it is impossible that he should bear any fruit of a supernatural good and worthy of God. All that he does is vitiated by the state of disobedience, pride, and rebellion in which he persists. The sinner who has faith without having grace is also incapable of doing anything meritorious for eternal life. Every moment that is spent in this unhappy separation is time lost for Heaven...
2. by means of this union the branches bear much fruit. We live in Jesus and, by guarding in our hearts faith, grace, and recollection, we obtain from Jesus the favor of His living in us. It is the admirable, divine union of Christians and especially religious with Jesus Christ. They are with Him but one and the same body, but one and the same vine. Jesus is its divine nourishment. Grace, as an exquisite juice spreads in us, becomes our nourishment, our growth, our fruitfulness.[247]

These branches come to one of two ends:

1. those branches which are separated from the sap, those that do not dwell in me, will be cast aside as useless branches. When dried up, they will be gathered and cast into fire and burned. Weigh well these five anathemas.
2. Those branches that remain united to the sap. "If you abide in me, and if my words abide in you, ask whatever you will

[246] *Ibid.*, p. 47.
C'est J.-C. lui-même qui fait cette comparaison: (Jean, C. 15).
[247] *Ibid.*, pp. 47-48.
1° sans cette union les branches ne peuvent porter de fruit. Celui qui a perdu la foi de l'Eglise (se) vante en vain de (ses) bonnes œuvres; séparé de J.-C., il est impossible qu'il porte aucun fruit d'une bonté surnaturelle et digne de Dieu, tout ce qu'il fait est toujours vicié par l'état d'indocilité, d'orgueil, de rebellion, dans lequel il persévère. Le pécheur qui a la foi sans avoir la grâce ne peut non plus rien faire qui soit méritoire pour la vie éternelle. Tout le temps qu'il passe dans cette funeste séparation est un temps perdu pour le Ciel...
2° par le moyen de cette union, les branches portent beaucoup de fruits. Nous demeurons en Jésus et nous obtenons de Jésus qu'il demeure en nous, en conservant notre cœur dans la foi, dans la grâce, dans le recueillement, union admirable, union divine des chrétiens, et surtout des religieux avec J.-C.! ils ne font avec lui qu'un seul et même corps, qu'un seul et même vigne. Jésus en est le cep divin, la grâce, comme un suc exquis se répand en nous, fait notre nourriture, notre accroissement, notre fertilité.

and it shall be done to you. In this is my Father glorified, that you may bear very much fruit, and become my disciples" (Jn. XV, 7, 8). Weigh well the magnificence of these promises.[248]

In connection with this figure Father Chaminade also uses the Pauline adaptation of it, that of a branch **grafted** on a vine.

St. Paul says: You are grafted on Jesus Christ. We are Christians only because we are grafted on Jesus Christ. Except for a gift of the infinite mercy of God, a man once separated from God is lost for always. Branches separated from the vine serve to no purpose. They dry up and are cast into the fire to burn.

It is faith that prepares the subject that is to be grafted. And in what does the graft itself consist? Among Christians it is the Sacrament of Baptism.

And after the graft what is necessary? Is it not necessary that that graft grow firm and be strengthened? This is achieved by Confirmation. And after that what must be done? Once this life is possessed, it must be maintained by the Eucharist.[249]

The figure of marriage is also used by Father Chaminade to explain our intimate union with Christ as members of His Mystical Body:

It will be well to instruct your students in the very touching quality of **spouse** of the Church and of our souls that Jesus Christ deigns to exercise continually both towards His Mystical Body and towards each of its members. As we have said, faith teaches us that Jesus Christs dwells in us, that He there puts into operation by faith the divine life which unites us to Him in order to act with Him. That which should cause us to give ourselves

[248] *Ibid.*, p. 49.

1° des branches qui se séparent du cep celui qui ne demeure pas en moi, sera jeté dehors, comme sarment inutile, il sèchera et on le ramassera, on le jettera au feu et il brulera. Pesez bien ces cinq anathèmes, 2° des branches qui demeureront unies au cep. "si vous demeurez en moi, et que mes paroles demeurent en vous, vous demanderez tout ce que vous voudrez et il vous sera accordé la gloire de mon père et que vous remportez beaucoup de fruits, et que vous deveniez mes vrais disciples." Pesez la magnificence de ces promesses.

[249] "Notes des Conférences du Bon Père Chaminade: 4 mai au 27 août 1843 à Sainte-Anne," *notes by Bonnefous*, pp. 64-65.

St. Paul dit: Vous êtes entés sur J.-C. Nous ne sommes chrétiens que parce que nous sommes entés sur J.-C. L'Homme une fois separé de Dieu, sans un don de la miséricorde infinie de Dieu, est perdu pour toujours. Les sarments séparés de la vigne ne servent à rien, à aucun genre d'ouvrage; ils sechent, et on les jette au feu pour (les) bruler.

C'est la foi qui prépare le sujet qui doit être enté. Qu'est-ce qui fait l'ente elle-même? Chez les Chrétiens c'est le sacrement de baptême.

Et après le baptême que faut-il? Ne faut-il pas consolider l'enté, l'affermis? C'est par la Confirmation que cela se fait. Et après, que faut-il? Une fois qu'on a cette vie, il faut l'entretenir par l'Eucharistie.

to Him entirely in order to live only by Him is the fact that He is in us in the quality of a **spouse**, that He unceasingly extends to us with tenderness His arms, and that He so earnestly desires to unite Himself with us.[250]

* * *

Father Chaminade's presentation of the general aspects of the Mystical Body reveals little that is new, little that is original either in organization of material or in expression. These fundamentals have been borrowed by him from other writers of the French School and they are set forth here merely as a proper and necessary background for those points which are peculiar to him.

According to the mind of Father Chaminade, then, there is a double definition of the Mystical Body. In a wide sense, he understands it as the Mystical Christ comprising the glorified Christ and all the predestined from the beginning of the world. These predestined are to **complete** Christ, and the Mystical Body in this sense will achieve its fullness only on the last day. In the strict and more proper sense Father Chaminade understood the Mystical Body as the body or **trunk** of the mystical Christ. Here there is opposition and limitation — opposition in the fact that this definition insists on the **distinction** between Head and members and their respective functions and limitation in the fact that its membership is reserved to the Church militant.

The function of the members is one of "cooperative passivity." That of the Head is active and influential and arises out of the life of grace which He supplies to the members and the intimate union He has with them.

This life from the Head which is sanctifying grace is a participation in the divine nature. It is the "life" of the soul just as the soul is the life of the body. The necessity of this life for salvation is absolute. It has two principal consequences, namely that our "sick"

[250] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, pp. 58-59.

Il sera bon d'instruire vos élèves de la qualité si touchante *d'époux* de l'Eglise et de nos âmes que J.-C. daigne exercer continuellement et envers son corps Mystique et envers chacun de ses membres. La foi venons-nous de dire, nous apprend que J.-C. habite en nous, qu'il y opère sans cesse la vie divine par la foi qui nous uni à lui pour operer avec lui: ce qui doit nous engager à nous livrer entièrement à lui pour ne vivre que par lui, c'est qu'il est en nous en qualité d'Epoux, qu'il nous tend sans cesse les bras avec tendresse et qu'il a le plus grand désir de s'unir à nous.

nature is healed and that by it God Himself acts in us. Once in heaven we can never lose this divine life but here on earth mortal sin, which Father Chaminade calls a "re-crucifixion of Christ," can deprive us of it.

The union betwen the Head and members of the Mystical Body is unlike any other known to man. It is a real, internal, "mystical" union, more perfect than that within the human body. It is not a pantheistic absorption into Christ but yet so intimate that the members can be termed "other Christs." This union is achieved by means of the humanity of Christ and gives rise to certain duties and special benefits and a beauty all its own.

The most important member of the Mystical Body after Christ is the Blessed Virgin. She merits this distinction because by her perfect conformity with Christ she is the most perfect member of this Body and because as its mother she plays the most important role after Christ in its origin and development.

Besides that of a body, Father Chaminade uses other figures to explain this doctrine. The most outstanding of them are those of the vine and branches, the graft, and marriage.

CHAPTER III

The Generation of the Mystical Body

OUTLINE

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* * *

The figure of a body which was first used by St. Paul to explain the union of Christians with Christ and with each other in Christ has been favored over other figures such as the vine and the branches, marriage, a building, because it lends itself to the explanation of so many facets of this beautiful doctrine. It makes possible such a great number of applications and comparisons that it not only explains the central truth of our union with and in Christ but also the origin, development and consequences of it.

I. Generation of the Mystical Body

A. Comparison with Natural Life

It is analogy that enables us to make a fruitful comparison of the natural body and the Mystical Body. As a natural body is conceived, born into the world, grows and achieves its fullness, so too, in the supernatural plane, with the Mystical Body. The writers of the French School, and Father Chaminade with them, were even more precise. For them the analogy was not between just any natural body and the Mystical Body, but between the historical Christ and the Mystical Christ.[251] For them the whole Christ, as the Mystical Body is sometimes called, was to reproduce all the mysteries of the historical Christ.[252] Some of thse mysteries would be reproduced by a given part of the Mystical Body. Thus, the poor of this world are to reproduce the poverty of Christ. Other mysteries are to be reproduced by the Body as a whole. Thus it is that the last day will mark "the resurrection and ascension of the whole Christ."[253]

B. The Mother of the Mystical Body

Accordingly, Father Chaminade drew a parallel between the conception and birth of the historical Christ and that of His Mystical Body. For him it could be said of the Mystical Body, "Conceived of the Holy Ghost; born of the Virgin Mary," just as well as for Christ Himself. This was the comparison he drew in the first instruction of the retreat of 1827.

> Mary has really conceived the true body of Our Savior by the Holy Ghost; she has also conceived His Mystical Body, which is the society of the saints and of all the faithful.[254]

[251] As Father Chaminade puts it: "J.-C. est le modele des saints; sa vie est le miroir de tout ce qui doit arriver à l'Eglise en général, et a chaque fidele en particulier, jusqu'à la fin des siecles." Cf. Chaminade, Notes in "Abrégé des régles de la Congrégation St. Charles à Mussidan," *notebook JJJJ*, (Rome: Archives of the Society of Mary, Box 20), p. 81.

[252] Cf. Chapter I, pp. 57-58.

[253] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, p. 50.

Ce grand jour sera le jour de la résurrection et de l'ascension entière et parfaite de tout J.-C.

[254] *Retreat of 1827: notes by Chevaux*, p. 21.

Marie a réellement conçu le vrai corps de N.-S. par le St. Esprit: elle a aussi conçu son corps Mystique qui est la société des saints et de tous les fidèles.

Mary's role in the generation of the Mystical Body was of the utmost importance to Father Chaminade. "No one," he says, "can know the mystery of Jesus Christ who does not see the most pure Mary in the whole economy of religion," for "Jesus Christ has disposed everything in religion in such a way that the Blessed Virgin has participated and cooperated in it all."[255] Therefore, it follows that

> the entire body of the elect, which is the Mystical Body of Christ, was conceived first in Jesus Christ and then in Mary, because Jesus Christ wished that all that happened in Him should happen in His divine Mother so that she should participate in all His mysteries.[256]

"It is not surprising" then, says Father Chaminade, "that Jesus Christ has rendered Mary a participant in His divine qualities: Savior, Redeemer, Mediator, Father."[257]

Father Chaminade's explanation of Mary's role in the generation of the Mystical Body was taken basically from a sermon of Bossuet for the feast of the Holy Rosary. It concerns the double fecundity of Mary.

> The Father associated her (Mary) in the fecundity of His love and the Son associated her in the fecundity of His suffering (so that) she is our mother first, by a maternal love and secondly, by her fruitful suffering which tore her soul on Calvary.[258]

[255] Chaminade, "De la Compassion de la Ste Vierge," *Notes for instructions: cahier gris, no. 1,* p. 160.

C'est ne pas connaitre le mystère de Jésus-Christ que de na pas voir la très pure Marie dans toute l'économie de la religion. Jésus-Christ a tout disposé dans la religion de manière que la sainte Vierge a participé et coopéré à tout.

[256] Chaminade, "De la Dévotion à la Ste. Vierge: ses fondements," *Notes for instructions: cahier gris, no. 1,* p. 33.

Le corps entier des élus, qui n'est autre que le corps mystique de Jésus-Christ, fût conçu d'abord en Jésus-Christ, ensuite en Marie, par là que Jésus-Christ voulait que tout ce qui se passait en lui, se passaât dans sa divine Mère, et qu'ainsi elle fut participante de tous les mystères qui s'opéraient.

[257] *Retreat of 1822: Manuscript of Bordeaux,* p. 220.

Il n'est pas étonnant que J.-C. ait rendu Marie participante de toutes ses qualités divines. Sauveur, rédempteur, médiateur, Père.

[258] Chaminade, "Marie est notre Mère," *Notes for instructions: cahier gris, no. 1,* p. 53.

Le père et le fils ont associés Marie; le 1er à la fécondité de son amour; le 2° à la fécondité de ses souffrances. Elle est notre mère 1° par un amour maternel 2° par ses souffrances fécondes qui déchirent son âme au calvaire.

This particular set of notes of Father Chaminade entitled: "Marie est notre Mère" is taken directly from one of Bossuet's sermons for the feast of the Holy Rosary. Cf. Jacques-Bénigne Bossuet, *Sermons sur les Mystères et le Culte de la Mère de Dieu* (Paris: Julien, Lanier et Cie, 1855), pp. 338-353.

The whole of Father Chaminade's doctrine on the part played by Mary in the "conception and birth" of the Mystical Body fits neatly into this basic outline which he borrowed from Bossuet.

II. Fecundity of Love

A. The Nature of this Fecundity

In order to explain his point Bossuet distinguishes between the fecundity of nature and the fecundity of love. The first is easily explained. It is nothing more nor less than that eternal multiplication by which the various species are perpetuated. The second fecundity is manifested to us in the Scriptures. There the Apostle Paul remarks: "My dear children with whom I am in labor again until Christ be formed in you."[259] Bossuet comments:

> Who are these little children that the Apostle calls his if not those which charity gives him? And what is the significance of St. Paul's labor of childbirth if not the eagerness of his charity and the holy disquiet which urges it? Consequently we conclude that charity is fecund.[260]

This double fecundity of nature and of charity which we find in creatures is but a reflection of the same two fecundities in God.

> The eternal Father is fecund by nature and fecund by love. By the first He begot His natural Son and by the second He gives birth to His adopted ones.[261]

The first of these two fecundities concerns the operation of God *ad intra* by which the Second Person of the Holy Trinity proceeds from the Father from all eternity; the second concerns His operation *ad extra* by which He bestows on men a participation in the divine life and makes of them His adopted sons.

Mary not only reflects, but participates, in this double fecundity of the Father. The natural fecundity by which God begets His Son is communicated in some way to Mary. She by her vow of virginity

[259] Gal. IV, 19.

[260] Bossuet, *op. cit.*, p. 343.

[261] Chaminade, "Marie est notre Mère," *Notes for instructions: cahier gris, no. 1*, p. 53.

Le père éternel fécond par nature et fécond per amour, ainsi il engendre son fils naturel, ainsi il fait naître les adoptifs.

condemned herself to sterility, but the "Power of the Most High" overshadowed her and communicated to her a share in the natural fecundity of God by which she was enabled to conceive and to give birth to Jesus Christ.

Writing to Father Perrodin in 1843, Father Chaminade exclaims:

> What I continually admire since some time, too short a time, alas, is how Mary, by the Incarnation, became associated in the eternal fecundity of the Father by her lively faith together with an inconceivable charity and engendered the Humanity with which her adorable Son deigned to clothe Himself.[262]

Mary also participated in the fecundity of charity by which God the Father begets His adopted sons. With Bossuet, Father Chaminade paraphrases St. Augustine:

> Her charity, by which she cooperated in the birth of the Church, renders her (Mary) the Mother, according to the spirit, of the members of Christ.[263]

Again in his commentary on the Constitutions he states:

> As Jesus Christ has been conceived in the virginal womb of Mary **according to nature** through the operation of the Holy Spirit, so all the elect are conceived according to the spirit through faith and baptism in the **womb of the tender charity of Mary.**[264]

In his notes for instructions he asks:

> By what operation did Mary conceive us? It was by the operation of the Holy Spirit. It was in her supereminent being of grace that the Virgin Mary conceived. us It was in the **ardor of her charity** that she communicated to us her being of grace, which is but a participation in that of Christ.[265]

[262] *Lettres de M. Chaminade*, V, p. 348.

[263] Chaminade, "Manuel de Direction à la vie et aux vertus Religieuses de la Société de Marie" (1829), *notebook F* (Rome: Archives of the Society of Mary, Box 18), p. 3.

Sa charité qui la fit coopérer à la naissance de l'église, la rendit Mère, selon l'esprit des membres du Sauveur.

The reference is to chapter 6 of St. Augustine's *De Sancta Virginitate*. Cf. *Patrologia Latina*, XL, Col. 399.

[264] Chaminade, *Institut de la Société de Marie, notebook D*, p. 4.

Comme Jésus-Christ a été conçu dans le sein virginal de Marie, selon la nature, par l'opération du St. Esprit, de même tous les élus sont conçus selon l'Esprit, par la foi et le baptème, dans les entrailles de la tendre charité de Marie.

[265] Chaminade, "De la Dévotion à la Ste. Vierge: ses fondements," *Notes for instructions: cahier gris, no. 1*, p. 33.

Par quelle opération Marie nous a-t-elle conçus? C'est par l'opération du St. Esprit. C'est dans son être suréminent de grâce que cette Vierge-Mère nous a conçus; c'est dans les ardeurs de sa charité qu'elle nous a communiqué son être de grâce, qui n'est lui-même qu'une participation du Christ.

And he remarks:

> We have a rule for judging the sorrow, the compassion and the other affections of the heart of Mary: her charity; but what rule for her charity except the very love of the Eternal Father?[266]

Mary's participation in the Father's fecundity of love occurred especially on two occasions: "Twice and on two different occasions, as the Fathers of the Church tell us, she became our spiritual mother. First by her consent to the Incarnation of the Word" and "a second time on Calvary, when... she offered up her only Son to the Eternal Father as a holocaust for our sins."[267]

B. At the Incarnation

> First, by her consent to the Incarnation of the Word, the Blessed Virgin contributed most powerfully and effectively to the work of our Redemption and by this very consent, she devoted herself so completely to our salvation, that it may be asserted she bore all men in her womb as a true mother does her children.[268]

It is the claim of Father Chaminade, therefore, that it was the charity of Mary that led her to give her Fiat, and that it was this consent to the Incarnation that rendered her our Mother. The basis for this claim starts with St. Thomas Aquinas who says that Mary "in giving birth to Christ somehow diverted grace to all men."[269] Bossuet, and Father Chaminade after him, uses this statement to show that Our

[266] *Ibid.*, p. 32.

Nous avons une règle pour juger la douleur, la compassion et les autres affections du cœur de Marie, l'amour; mais qu'elle règle (avons-nous) pour sa charité (si ce n'est) que l'amour même du Père éternel?

[267] Chaminade, *Société de Marie Considérée comme Ordre Religieux, notebook D*, p. 2.

C'est par deux fois et en deux circonstances différentes que Marie, au dire des saints Pères, est devenue notre Mère spirituelle. Premièrement, en consentant à l'Incarnation du Verbe,... La seconde circonstance où Marie nous a enfantés à la grâce, c'est lorsque, sur le Calvaire, le cœur brisé de douleur, elle offrit son Fils unique au Père éternel en holocauste pour nos péchés.

[268] *Ibid.*

Premièrement, en consentant à l'Incarnation du Verbe, la bienheureuse Vierge contribua de la manière la plus puissante et la plus éfficace à l'œuvre de notre Rédemption; et par l'acte même de ce consentement, elle se dévoua de telle façon à notre salut, qu'on peut dire qu'elle porta tous les hommes dans son sein comme une véritable mère (porte) des enfants.

[269] Summa Theologica, III, q. 27, art. 5, ad. 1.

Blessed Mother is a source, and not merely a simple canal, of grace.[270] Grace comes to us through her because she gave birth to Christ, whose fullness of grace flows into His members. But Mary fully and freely consented to the birth of Christ, and since the incarnation of the Son of God depended, as it were, on her fiat, so also did our participation in the grace of Christ. Thus she is not a mere channel by which grace comes to us, but a true source of it since we depend on her for it and because, by the will of God, she has some measure of control over its flow.

But it was the "somehow," the *quodamodo* of Aquinas that intrigued Father Chaminade. He was anxious to learn and to explain just how it should be that Mary in giving birth to Christ should become mediatrix of grace and our spiritual mother. He gives two explanations, one of which is commonly found in the books of modern theologians and a second, peculiar to him, which penetrates even deeper into this mystery.

The first of these explanations is based on a consideration of the prerogatives of Christ. As Father Chaminade puts it:

> The predestined are formed in Mary in this sense that Jesus Christ was formed in her as Father of Christians and Head of the predestined.[271]

Now, by the Incarnation, Christ is "Father of Christians" in a double sense. First of all in a natural way, for as God-man He is "united to us by the alliance which He made with us in assuming our flesh"[272] and which constitutes Him as the new Adam. Secondly, in a supernatural sense, for "He is Father of Christians according to the spirit through the communication bestowed on us of His life and the merits of His blood and death in Baptism and the other sacraments."[273]

Therefore, Father Chaminade reasons:

[270] Cf. Chapter II, pp. 81-82; Bossuet, *op. cit.*, pp. 20-21; and Chaminade, "De la dévotion a Marie: ses fondements," *Notes for instructions: cahier gris, no. 1*, p. 20.

[271] Chaminade, *Idées sur la direction de la Société de Marie dans les voyes de la perfection religieuse, notebook D*, p. 1.
Les prédestinés sont formés en Marie en ce sens que Jésus-Christ y est formé comme Père des Chrétiens et Chef des prédestinés.

[272] Chaminade, "Sermon sur le mystère de l'Incarnation," *Notes for instructions" grandes feuilles détachées*, p. 42.
unis par l'alliance qu'il a fait avec nous, en se revêtant de notre chair.

[273] Chaminade, *Idées sur la direction de la Société de Marie dans les voyes de la perfection religieuse*, p. 2.
Il est le Père des chrétiens selon l'Esprit, par la communication qu'il nous fait de sa vie et des mérites de son sang et de sa mort (dans) le Baptème et les autres sacrements.

> We all have life in Christ, He is our Father; He is the first born among the dead. We are His brothers. Jesus Christ takes life in the womb of Mary. We are united to Jesus Christ. Consequently, we also take spiritual life in Mary.[274]

This paragraph needs some explanation. When Father Chaminade says that "we have life in Christ" he means **supernatural** life, and refers to the supernatural Fatherhood of Christ by grace. But in the following two sentences where he says that Christ is our Father, the first born among the dead, and that we are His brothers, he is speaking of Christ's natural Fatherhood as head of the human race, as the new Adam. This natural headship was bestowed on Christ at the moment He took natural life in the womb of Mary. At that moment we all became united to Him in the natural sense mentioned above, and since it is in Christ that we have supernatural life, it can be said that at that moment also we take life, supernatural life, in Mary. In short, "in bringing into the world Jesus, our Savior and our life, Mary brought forth all of us to salvation and to life."[275]

The second explanation, found only in Father Chaminade, considers the intimate exchange that took place between Christ and Mary at the moment of the Incarnation.

> At the same time that Jesus Christ in the blessed womb of Mary received, in addition to His divinely glorious life, His human or theandric life, He received as well a life of influence (gratia capitalis) [276] over His mystical members. By means of it He is their Head and communicates His grace to them.[277]

[274] *Retreat of 1827: Notes by Marres*, p. 7.

Nous avons tous la vie en Jésus-Christ. Il est notre père, il est le premier né d'entre les morts, nous sommes ses frères. J.-C. prend la vie dans le sein de Marie, nous sommes unis à J.-C. par conséquent nous prenons aussi la vie spirituelle en Marie.

[275] Chaminade, "Manuel de direction à la vie et aux vertus Religieuses de la Société de Marie" (1829), *notebook F*, p. 3.

Marie en mettant au monde Jesus, notre sauveur et notre vie, nous a tous enfantés au salut et à la vie.

[276] To properly understand this quotation and the originality of Father Chaminade's explanation it is important to bear in mind the three points St. Thomas outlines in his Summa to describe Christ's gratia capitalis: "tria competunt Christo spiritualiter. Primo... gratia ejus altior et prior est... Secundo vero, perfectionem habet quantum ad plenitudinem omnium gratiarum... Tertio, virtutem habuit influendi gratiam in omnia membra Ecclesiae." Summa Theologica, III, Quest. VIII, Art. 1.

[277] Chaminade, "De la Ste. Vierge comme notre Mère," *Notes for instructions: cahier gris, no. I*, p. 57.

J.-C. dans l'heureux sein de Marie reçoit en même temps qu'il reçoit une

Up to this point his explanation is identical with the first one we just oulined. But he continues:

> In receiving this life (of influence) from Mary, He communicates it to her in return in order that she may become the Mother of Christians.[278]

According to Father Chaminade, then, the "new being of grace"[279] which Mary received in return for the human being which she had given Christ included a participation in His "grace of Headship" and by means of it, she too has a role of influence in the Mystical Body, though secondary, of course, to that of Christ.

Christ's role of influence, the principal one, is that of Head: Mary's is that of Mother.

> Jesus Christ in the womb of Mary prepared her by a profusion of grace to be the Mother of His Mystical Body as she was the Mother of His natural body; for He wished that we receive from her the life of the Spirit as He had received from her the life of the body; that we depend upon her for the maintenance and growth of our spiritual life, as He depended upon her for the maintenance and growth of His corporal life.[280]

Father Chaminade appeals to Scripture as well as theology in ascribing the role of Mother of the Mystical Body to Mary. "St. Luke," he says, "in his account of the birth of the Savior states that Mary brought into the world her first-born Son. That (statement) should be understood of her spiritual sons."[281] "It is in the same manner," he adds, "that we should understand this passage of the Canticle of Canticles:

vie divinement glorieuse et la vie humaine ou théandrique, reçoit une vie d'influence en ses membres Mystiques: par laquelle il leur communique sa grâce, comme chef.

[278] *Ibid.*

Et recevant cette vie de Marie, il la lui communique à son tour, afin qu'elle devienne la Mère des Chrétiens.

[279] Cf. Chapter I, p. 72.

[280] Chaminade, "De la Ste. Vierge comme notre Mère," *Notes for instructions : cahier gris, no. I,* p. 57.

Jésus-Christ dans le sein de Marie, la disposait par une profusion de grâces à être la Mère de son corps mystique, comme elle était mère de son corps naturel; car il voulait que nous reçussions par elle la vie d'ésprit, comme il avait reçu par elle la vie du corps; et que nous dépendissions d'elle, pour l'entretien et l'accroissement de notre vie spirituelle, comme il en dépendait pour l'entretien et l'accroissement de sa vie corporelle.

[281] Chaminade, "Manuel de direction à la vie et aux vertus Religieuses de la Société de Marie" (1829), *notebook F,* p. 3.

St. Luc dans le récit de la naissance du Sauveur dit que Marie mit au monde son fils premier né. Cela doit s'entendre des fils spirituels.

Thy womb is like a heap of wheat, set about with lilies.

In the most pure womb of Mary there is but a single grain of wheat. Nevertheless it is called a **heap** of wheat because all the elect were contained in this chosen grain of which it can be said that He is the first born among many brothers.[282]

C. On Calvary

But Mary's *Fiat*, her consent to the Incarnation, was but the beginning of her participation in the Father's fecundity of charity. This consent was renewed repeatedly throughout her lifetime until its final consummation on Calvary where the spiritual sons she conceived at the Incarnation were brought forth and she became their Mother completely and definitively.

If we admire the charity of Mary in the consent, in the *Fiat* that she gave in the mystery of the Incarnation, how touching it must appear to us in the one she gives to the accomplishment of the mystery of the Redemption.

How many times has she given this consent since she had the happiness of becoming our Mother? She renewed it in some way every instant of her life. You see the sorrow of Mary only at the time of the Passion and you overlook the fact that the sacrifice of Calvary is for Mary, as for Jesus Christ, only the consummation of a sacrifice begun at the Incarnation.[283]

Of the two, Mary's consent on Calvary has the more important role to play in her spiritual maternity. Father Chaminade states unequivocally:

[282] *Ibid.*

C'est de la même manière qu'il faut entendre ce passage des Cantiques: Votre sein fécond est comme un morceau de froment environné de lys. (Cant. VII, 2.) Dans le sein très pur de Marie, il ne se trouva qu'un grain de froment, cependant on l'appelle morceau de froment, parce tous les élus étoient renfermés dans ce grain choisi, dont on devait dire qu'il serait le premier né entre plusieurs frères.

This interpretation is taken from St. Ambrose: *De Institutione Virginis*, Chapter XIV. Cf. *Patrologia Latina*, XVI, col. 526-527.

[283] Chaminade, "De la dévotion à la Ste. Vierge: ses fondements," *Notes for instructions: cahier gris, no. 1*, p. 32.

Si nous admirons la charité de Marie dans le consentement, dans le *Fiat* qu'elle donne pour le mystère de l'Incarnation, combien elle doit nous paraître touchante dans celui qu'elle donne pour l'accomplissement de celui de la Rédemption!

Mais combien de fois l'a-t-elle donné, ce consentement, depuis qu'elle a le bonheur d'être Mère? Elle le renouvelle en quelque manière à tous les instants de sa vie. Vous ne voyez de douleur pour Marie qu'au temps de la Passion, et vous ne faites pas attention que le sacrifice du Calvaire n'est pour Marie, comme pour Jésus-Christ, que la consommation d'un sacrifice commencée à l'Incarnation.

> We say with a great number of Fathers and Doctors that the principal epoch of this spiritual maternity was the epoch of the Passion of her Son when she gave birth to us after having conceived us in the Incarnation of the Son.[284]

The consummation on Calvary of the sacrifice begun at the Incarnation required Mary's consent anew, for "if the Divine Word demanded it in order to take a body, with all the more reason (did He demand it) in order to deliver this body up to death."[285]

This second *Fiat*, this consent to the death of Christ which made of her our Co-redeemer, made her spiritual maternity effective and final. For as the fullness of grace of Christ's Headship, received at the time of the Incarnation, was by His death on the cross released to flood by means of the sacraments into His members, so Mary's participation in this fullness of grace, conferred on her at the moment of the Incarnation, was released as well to flow into all the members of the Mystical Body. "In Christ was the fullness of divinity", Father Chaminade says. "And of this fullness we have all received". Then he adds, "All this fullness has been placed in Mary."[286]

"So it is at the foot of the Cross, consumed by her charity, (that) she (Mary) adopted all the faithful as her children,"[287] in this sense that by her second *Fiat* her fecundity of love was completed; that by it she gave birth to the Mystical Body which she had conceived at the moment of the Incarnation; that by it she was constituted definitively and eternally as the Mother of the Mystical Body.

[284] Chaminade, "Mère des Chrétiens," *Notes for instructions: cahier cartonné, no. 3* (Rome: Archives of the Society of Mary, Box 9), p. 1.

Nous disons avec un grand nombre de pères et de docteurs que la principale époque de cette maternité spirituelle fut l'époque même de la passion de son fils où elle nous enfanta après nous avoir conçus dans l'Incarnation du Verbe.

[285] Chaminade, "De la dévotion à la Ste. Vierge: ses fondements," *Notes for instructions: cahier gris, no. 1*, p. 32.

Si le Verbe divin l'a exigé pour en prendre un corps, à plus forte raison pour livrer ce corps à la mort.

[286] Chaminade, *Idées sur la direction de la Société de Marie dans les voyes de la perfection religieuse*, p. 2.

En Jésus-Christ était la plénitude de la Divinité; *Et de plenitudine ejus nos omnes accepimus;* toute cette plénitude a été placée en Marie.

[287] Chaminade, "De l'humilité de Marie," *Notes for instructions: grandes feuilles détachées, folder no. 4*, p. 106.

au pied de la Croix, se consomme sa charité, elle adopte pour ses enfants tous les croyants.

III. Fecundity of Suffering

Quoting once more from Bossuet, Father Chaminade says: "The Son associated Mary in the fecundity of His suffering."[288] He explains: "It was the will of the Savior that all His fecundity be in suffering."[289] Christ Himself teaches us this when He says: "Unless the grain of wheat fall into the ground and die, it remains alone. But if it die, it brings forth much fruit."[290] His whole life was but a continual self-annihilation beginning with His birth and ending with His burial. It was by His suffering and death that Christ, the chosen grain, was fructified and multiplied, giving children to God with abundance.

Now as Eve in the garden of paradise tasted with Adam the fruit of the forbidden tree, so the new Eve, Mary, was destined to taste with the new Adam, Christ, the fruit of the tree of the Cross which was suffering and death, so that it could be said of her, "Mary gave birth to Christ without pain... but sinners are born of this Mother in the midst of cries and torments."[291]

In later a set of notes, Father Chaminade quotes another author in the same vein.

> An author above suspicion in this matter, where there is no fear he is exaggerating, has this to say: 'Since, properly speaking, the Church was formed by Christ on Calvary, it is evident that the Blessed Virgin has cooperated in its formation in a very singular and prominent manner; thus we may venture to assert, that, although she had without pain given birth to Jesus Christ, Head of the Church, she did not without suffering bring forth the body of this Head, and that it was upon Calvary that she commenced in a special manner to be the Mother of the entire Church.'[292]

[288] Chaminade, "Marie est notre Mère," *Notes for instructions: cahier gris, no. 1*, p. 55.

Le fils associe Marie à la fécondité de ses souffrances. Cf. Bossuet, *op. cit.*, pp. 348 ff.

[289] *Ibid.*

C'est la volonté du Sauveur des âmes que toute sa fécondité fut dans les souffrances.

[290] John XII, 24-25.

[291] Chaminade, "Marie est notre Mère," *Notes for Instructions: cahier gris, no. 1*, p. 55.

Marie enfanta J.-C. sans douleur... Mais les pécheurs sont enfantés par cette mère au milieu des cris et des tourments.

[292] Chaminade, *Société de Marie considérée comme Ordre Religieux*, p. 2.

Un auteur non suspect sur cet article où l'on ne peut craindre qu'il exagère, dit: "Comme ce fut proprement sur le Calvaire que Jésus-Christ a formé son Eglise il est clair que la sainte Vierge a coopéré d'une manière excellente et

This birth of the Mystical Body in the midst of the sufferings of Calvary, says Father Chaminade with Bossuet, is revealed to us in Scripture when St. John says in the Apocalypse:

> And being with child, she cried out in her travail and was in the anguish of delivery.[293]

The woman here referred to is, according to St. Augustine and Bossuet,[294] the Blessed Virgin Mary. But the passage cannot refer to the birth of Christ since His birth was entirely painless. It refers then, concludes Father Chaminade, to the birth of the Mystical Body which took place on Calvary.

Father Chaminade explains our birth on Calvary by drawing a parallel between the lance which pierced the side of Christ and the lance of mystical death which pierced the side of Mary. The former drew forth from the side of Christ blood and water and this flow is taken to represent the formation of the Church. For, as Eve was formed from the side of the sleeping Adam, so the new Eve, the Church, was formed from the side of the dead Christ on Calvary. "By the death of Jesus Christ," says Father Chaminade, "Mary had, as it were, died as well, and the lance which pierced the side of her Son, pierced her beautiful soul and represents to us in her the same mystery — the formation of the Church."[295]

singulière à cette formation; ainsi on peut dire que, si elle avait enfanté Jésus-Christ, Chef de l'Eglise, sans douleur, elle n'a pas enfanté sans douleur le corps de ce Chef... et qu'elle a commencé sur le Calvaire d'être d'une manière particulière la Mère de toute l'Eglise."

The reference Father Chaminade gives is: Instr. sur le Pater et l'Ave, par Nicole. Inst. 5, ch. 2. But that is not correct: It should be the 3rd Instruction.

Cf. Nicole, *Instructions Theologiques et Morales sur l'Oraison Dominicale, la Salutation Angelique, la Ste Messe, et les autres Prieres de l'Eglise.* (Luxembourg: Chez André Chevalier, 1716), p. 119.

It is not without reason that Father Chaminade prefaces his citation of this author with the remark, "un auteur non suspect *sur cet article* où l'on ne peut craindre qu'il exagère," for on most points Father Chaminade, faithful son of Berulle, and Nicole, the anti-Berullian, were poles apart.

[293] Apoc. XII, 2. Cf. Bossuet, *op. cit.*, pp. 348-349 and Chaminade, "Marie est notre Mère," *Notes for instructions: cahier gris, no. 1,* p. 55.

[294] Cf. Bossuet, *op. cit.*, p. 348. A modern author, Father Braun, O. P., holds that the woman in this passage is the Blessed Virgin in its literal sense and not merely in a figurative one. Cf. F.-M. Braun, O. P., "La Mère de Jésus dans l'œuvre de saint Jean," *Revue Thomiste,* LI (No. 1, 1951), 5-20.

[295] Chaminade, "De la dévotion à la Ste. Vierge: ses fondements," *Notes for instructions: cahier gris, no. 1,* p. 33.

Par la mort de J.-C., Marie avoit comme reçu la mort, et la lance qui perce le coté de son fils, perce sa belle âme et nous représente en elle le même mystère, la formation de l'Eglise.

It was to recall to His disciples this spiritual birth of the Mystical Body on Calvary that Father Chaminade prescribed the practice of the "three o'clock prayer" still observed by them.

> At three o'clock in the afternoon all will transport themselves in spirit to Mount Calvary in order to contemplate the heart of Mary, their tender Mother, pierced by a sword of sorrow and to recall the happy instant in which she bore us.[296]

IV. The Legacy of Christ

A. Explanation of the Text

There remains to be considered the "legacy of Christ," the famous and beautiful words by which He proclaimed Mary our Mother and us her children. According to St. John, this legacy was as follows:

> When Jesus, therefore, saw his mother and the disciple standing by, whom he loved, he said to his mother, "Woman, behold thy son." Then he said to the disciple, "Behold thy mother."[297]

Father Chaminade found a great deal of significance in the fact that Christ addressed His mother as Woman, rather than as Mother or even Mary. He gives several reasons for this form of address.

> In speaking to His Mother, He (Christ) says: *Mulier*, and not *Mater*, in order to derobe Himself, as it were, of His quality of Son; *Mulier*, instead of *Maria* or another title, to avoid all that would in any way soften the bitterness of her sorrow; *Mulier*, woman par excellence, the true Eve, the only true mother of the living.[298]

Of the three reasons, the third one, the reference to Eve, was for Father Chaminade the most significant. It recurs most frequently in his writings and is used as one of the principal pillars of his spiritual

[296] Chaminade, *Extrait du Règlement de l'Institut des Enfants de Marie* (Rome: Archives of the Society of Mary, Box 46), p. 7.

à 3 heures de l'après-midi tous se rendront en esprit sur le calvaire pour y contempler le cœur de Marie, leur tendre Mère, percée d'un glaive de douleur et rappeler l'heureuse instant où ils ont été enfantés.

[297] John XIX, 26-27.

[298] Chaminade, "Cum vidisset ergo Jesus...," *Notes for instructions: cahier gris, no. 1*, p. 155.

En parlant à sa Mère, il dit: *Mulier* et non *Mater*, comme se dépouillant de sa qualité de fils... *Mulier* au lieu de *Maria* ou tout autre qualité, pour éviter tout ce qui aurait pu calmer l'amertume de sa douleur... *Mulier*, femme par excéllence, la véritable Eve, la seule veritable Mere des vivants.

edifice. However, in other places, his reference is not so much to Eve, the mother of the living, as to Eve, the subject of the prophecy in the Garden: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel."[299]

> Jesus gives the name of "woman" to His mother. It was the name which the old prophecy, accomplished by Jesus Christ, gave to her. She was aware of the accomplishment and she had a great part in it, though her association in it was due to grace... Mary is witness of how her Son crushed the head of the serpent, while the serpent, deceived by his own artifices, congratulates himself on having crushed the heel, that is, that which is closest to the earth and the weakest in His humanity.[300]

Father Chaminade's explanation of the prophecy and its accomplishment is in terms of the Mystical Body.

> Jesus Christ and Satan are two heads of two peoples and two families who are the posterity or the seed of two fathers. The Blessed Virgin is the mother of Jesus Christ and of the children who are born of Him... and this is the reason for the use of the term seed instead of son... the children of the devil are those who have been corrupted by him and who love their corruption... the children of God are those who are born of Him by grace and by His Spirit...
>
> The qualities of St. John are very much opposed to those of the serpent and they should be the image of those which the children of Mary should have. They are the foundation of the irreconcilable enmity which there ought to be between them and the serpent.[301]

[299] Genesis III, 15.

[300] Chaminade, "Mère des Chrétiens," *Notes for instructions : cahier cartonné, no. 3,* p. 3.

J.-C. donne le nom de femme à sa mère. C'était le nom que lui donnoit l'ancienne prophétie que J.-C. accomplit, et dont accomplissement lui était parfaitement connu, et auquel elle avoit une grand part, quoique ce fut par grâce qu'elle y fut associée... Marie est témoin comment son fils écrase la tête du serpent, tandis que le serpent trompé par ses propres artifices, s'applaudit de ce qu'il lui a écrasé le Talon, c-à-d, de ce qu'il y a de plus voisin de la terre et de plus foible dans son humanité.

[301] *Ibid.*

J.-C. et satan sont deux chefs de deux peuples et de deux familles, qui sont la postérité ou la semence de deux pères. La Ste. Vierge est Mère de J.-C. et des enfants qui naissent de lui... et voilà pourquoi le terme *semence,* plutôt que celui de fils... les enfants du diable sont ceux qui ont été corrompus par lui et qui aiment leur corruption... les enfants de Dieu ceux qui sont nés de lui par sa grâce et par son esprit.

Les qualités de St. Jean sont très opposées à celles du serpent, et elles doivent être l'image de celles qui doivent avoir les enfants de Marie, et qui sont le fondement de l'inimitié irréconciable qui doit être entre eux et le serpent.

Father Chaminade in another place enumerates the "qualities of St. John" as follows:

> First, that of disciple, the second, to be standing at the foot of the Cross, and third, to be he whom Jesus loved.[302]

For Father Chaminade the seed referred to in the prophecy was not simply the historical Christ but the mystical Christ, of whom Mary is also the Mother. Its accomplishment occurred on Calvary where Christ crushed the head of the serpent. But His victory is to be completed in His members. In the same sense that St. Paul says the members of the Mystical Body are to complete the sufferings of Christ by their own,[303] so also these members are to complete Christ's victory over Satan by their own. This is the meaning of Father Chaminade's famous admonishment to his religious: "Let us, my sons, in all humility be the heel of the Woman."[304]

B. The Purpose of these Words

Concerning the legacy of Christ there arises an important question: Was it by the power of these words that Mary was made Mother of the Mystical Body or were they merely the proclamation of what was already a fact? From what has been outlined of Father Chaminade's doctrine there can be no doubt of his position. These words were but the announcement of what was already a fact. He says:

> It was **to announce** and, as it were, **to confirm** this great mystery of the formation of the body of the elect that Jesus said: "Woman, behold your son," and to the disciple, "Behold thy mother."[305]

And again:

> Jesus Christ **wishes to show us** a great mystery: it is that as Jesus is in us and we in Jesus, we make with Jesus but one Son, but

[302] Chaminade, "Cum vidisset ergo Jesus...," *Notes for instructions: cahier gris, no. 1,* p. 156.
Ia 1er celle de disciple, la 2o d'être debout au pied de la croix (stantem) la 3eme d'être celui qui Jésus aimoit.

[303] Col. I, 24.

[304] Cf. Simler, *op. cit.*, p. 373.

[305] Chaminade, "De la Dévotion à la Ste. Vierge: ses fondements," *Notes for instructions: cahier gris, no. 1,* p. 33.
C'était pour annoncer et comme pour confirmer ce grand mystère de la formation du corps des élus que Jésus dit: "Femme, voilà votre fils, et au disciple: voilà votre Mère."

> one Christ, but one Body of which He is the Head and we the members. We make with Him but one Son of Mary, but one Son of God; He is the natural and consubstantial Son and we, the adopted sons.[306]

These statements seem to be contradicted by what Father Chaminade has to say in another of his writings. In one of his notes for instructions he states,

> All powerful word whose force produces a new mystery in rendering Mary actually Mother of all men, who were and who will be.[307]

But the contradiction is only apparent. The key word in this passage is **actually.** As was explained above, Mary becomes our mother in virtue of the fullness of grace she received at the Incarnation. This fullness was released to flow into her spiritual children at the moment of the Redemption and these words of Christ are spoken at this time to indicate this release which renders Mary **actually** the Mother of the Mystical Body. These words, then, are all powerful, not in themselves, but in virtue of the drama of the Passion of which they are a part.

C. Adopted or Real Sons?

There is a final point of confusion in the writings of Father Chaminade which should be cleared up. Sometimes he refers to us simply as the adopted sons of Mary and again in others he insists that we are not adopted sons but real sons of Mary. What is the explanation of this contradictory use of terms?

The reason for this confusion lies in the fact that there is no term in our language to describe this species of sonship. As our union with Christ in the Mystical Body is unique and unlike any other known to man, so this sonship is unique and unlike any other. For our union

[306] Chaminade, "De la Compassion de la Ste. Vierge," *Notes for instructions: cahier gris, no. 1,* p. 158.

Jésus-Christ veut nous découvrir un grand mystère: c'est que, comme Jésus est en nous, et nous en Jésus, nous ne faisons avec Jésus qu'un seul fils, qu'un Christ, qu'un corps, dont il est le chef et nous les membres. Nous ne faisons avec lui qu'un fils de Marie, qu'un Fils de Dieu; lui, Fils naturel et consubstantiel, et nous, fils adoptifs.

[307] Chaminade, "Mère des Chrétiens," *Notes for instructions: cahier cartonné, no. 3,* p. 2.

Parole tout-puissante dont la vertu produisit un Mystère nouveau, en rendant Marie actuellement Mère de tous les hommes, qui furent et qui seront à jamais.

with Christ we have come to accept the term "mystical" to describe it, but there is no term to explain our sonship of Mary.

This gives rise to confusion, for when comparing our sonship to that of Christ, Father Chaminade is forced to point out that next to His, ours is merely an adopted sonship. Thus he says:

> We make with Him but one Son of Mary, but one Son of God; He is the natural and consubstantial Son and we, the adopted sons.[308]

But, on the other hand, when he compares our sonship of Mary with legal adoption, he is forced to another term.

> The Blessed Virgin is not only our mother because, as is commonly believed out of ignorance, she has adopted us for her children, but she is our mother in the full sense of the term because she gave us spiritual birth just as truly as she gave Christ natural birth.[309]

Both terms, then, are correct depending upon the context in which they are being used.

* * *

In summary we can say that Father Chaminade's explanation of the generation of the Mystical Body is inextricably bound up with the spiritual maternity of Mary. For him it could be said of the Mystical Body as well as for Christ Himself: "Conceived of the Holy Ghost; born of the Virgin Mary."

Mary is Mother of the Mystical Body, not in virtue of the words of Christ on the Cross to her and St. John, but in virtue of what Bossuet terms "the double fecundity of love and of suffering" conferred on her by the Eternal Father and her Divine Son.

Mary's fecundity of love was realized on two principal occasions: at the Incarnation and at the Redemption.

At Nazareth, Mary, out of her great charity, consented to the Incarnation of the Son of God by which He was constituted Head of the human race and received the grace of Headship of His Mystical Body. In return Christ granted Mary a participation in

[308] Cf. note 306.

[309] *Retreat of 1827: notes by Marres,* p. 5.

La très sainte Vierge n'est pas seulement notre mère, comme on croit communement par ignorance, parcequ'elle nous a adopté pour ses enfants; mais elle est à la force du terme notre Mère parcequ'elle nous a enfanté spirituellement, comme elle a veritablement enfanté Jésus-Christ.

His grace of Headship and it was thus that she became Mother of His Mystical Body.

On Calvary, Mary renewed her *Fiat* offering up her Son as a holocaust for our sins. This act completed, consummated, her fecundity of love for as the sacrifice of the Cross opened the treasures of Christ's grace to all men, so it activated her own participation in Christ's fullness of grace.

Mary's fecundity of suffering was realized on Calvary alone when as the new Eve she tasted with the new Adam the bitter fruit of the Cross. And as Jesus Christ by His suffering and death engendered the multitude of the children of God, so Mary by her participation in His suffering and death reproduced this mystery in herself and gave birth to the members of the Mystical Body.

Finally, Father Chaminade saw in the legacy of Christ, which was the proclamation of Mary's motherhood, a reference to the prophecy made to the serpent in the Garden. Mary is the Woman referred to and her seed is the Mystical Christ. Her natural Son, Christ, by His death on the Cross crushed forever the head of the serpent; and His members, by the power of His grace, are to complete His victory through the ages.

CHAPTER IV

The Mother of the Mystical Body

OUTLINE

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* * *

It has already been pointed out that one of the principal advantages of the expression "mystical body" is that this figure lends itself to such a wide variety of comparisons. Like a body, the union of Christ and the faithful is born. This birth of the Mystical Body was developed in the previous chapter. Like a body, this union grows, becomes strong, and reaches maturity. This spiritual metabolism of the Mystical Body makes up the subject matter of the present and following chapters.

And here we have another instance of the body's versatility as a figure, for the human body grows two ways. On the one hand, we can consider the development of the body as a whole, a life-cycle that

includes birth, infancy, childhood, adolescence, manhood. On the other hand we can consider the development of the numerous individual cells which make up this body. These cells have a cycle all their own — independent of the body and more quickly expired — yet inseparably connected with that of the whole body.

We can make the same distinction with regard to the Mystical Body and consider its spiritual metabolism in general or in the individual members or cells that make it up. Accordingly, in considering the role of the Blessed Mother in the growth of the Mystical Body (for a mother is concerned with the growth of a body as well as its birth) we can first of all consider her relation to the Mystical Body in general and then in regard to its individual members.

I. Mary and the Mystical Body in General

A. The Position of Father Chaminade

To understand Father Chaminade's position in regard to Mary's relation to the Mystical Body in general it is necessary to recall once more one of the fundamental principles of his doctrine, namely that "Jesus Christ has disposed everything in religion in such a way that the Blessed Virgin has participated and cooperated in it all."[310] This is a conviction of Father Chaminade that must be grooved deeply in mind if his doctrine is to be properly understood. This participation and cooperation, however, was not as evident during her lifetime as it has been since her Assumption into heaven, for,

> Today Mary exercises in heaven those powers which she did not wish to use on earth. She enters into all her rights: she is established under Christ as mediator of the faithful, the channel of grace, the hope and mainstay of the Church, the refuge of sinners, the protectrice of the just, the resource of nations and empires, the Queen of heaven and earth.[311]

[310] Chaminade, "De la Compassion de la Ste. Vierge," *Notes for instruction: cahier gris, no. 1,* p. 160.

Jésus-Christ a tout disposé dans la religion de manière que la sainte Vierge a participé et coopéré à tout.

[311] Chaminade, "De l'Assomption de la Ste. Vierge," *Notes for instructions: cahier gris, no. 1,* p. 167.

Marie répand aujourd'hui dans le ciel cette puissance qu'elle n'avoit pas voulue exercer sur la terre: elle rentre dans tous ses droits: elle est établie sous J.-C., la Mediatrix des fidèles, le canal des grâces, l'espérance et le soutien de l'église, l'Asyle des pécheurs, la protèctrice des Justes, la ressource des peuples et des Empires, la Reigne du ciel et de la terre.

We must recall as well a second fundamental principle of Father Chaminade's spiritual doctrine, namely the constant parallel he drew between the life of Christ and the life of the Mystical Body. For him "Christ is the mirror of all that is to take place in the Church in general and in each of the faithful in particular."[312] All the mysteries of Christ are to be reproduced in His Church. Thus it is, as we have seen, "conceived of the Holy Ghost and born of the Virgin Mary" as He was. It is nourished, it grows, it suffers, it works as Christ did. In all these mysteries says Father Chaminade, "the Blessed Virgin acts in our regard as she acted toward Jesus Christ."[313] And since "Mary was associated in all the mysteries of Christ," her role in relation to the Church is sublime, active, and by the will of God, indispensable. His statement is as true of the Mystical Body in general as it is of the individual member in particular.

> She conceives it, she gives it birth, and she forms it until it shall reach its fullness of age.[314]

In his explanations of Mary's mission, that is, her role as Mother of the Mystical Body, Father Chaminade constantly employs this principle of parallelism with Christ to probe the depths of this beautiful mystery. "Mary," he says, "has really nourished and educated the Son of God. She accompanied Him on His journeys, in His disgraces, and even in His death. Mary has also nourished, strengthened, protected, and accompanied all the saints in their difficulties and their work."[315] For Father Chaminade, to study the role of Mary in relation

[312] Chaminade, Notes on the imitation of Christ in: "Abrégé des règles de la Congrégation St. Charles à Mussidan," *notebook JJJJ*, p. 81.

Sa vie est le miroir de tout ce qui doit arriver à l'Eglise en général et à chaque fidèle en particulier, jusqu'à la fin des siècles.

[313] *Retreat of 1827: notes by Marres*, p. 29.

La très Ste. Vierge agit à l'égard de nous comme elle agit avec J.-C.

[314] *Ibid.*

Elle le conçoit, elle l'enfante, elle le forme jusqu'à ce qu'il soit parvenu à la plenitude de l'âge parfait.

[315] *Retreat of 1827: notes by Chevaux*, p. 21.

Marie a réellement nourri, élevé, accompagné dans ses voyages, dans ses disgrâces, et même à la mort le fils de Dieu. Marie a aussi nourri, fortifié et protégé et accompagné dans leurs peines et leur travaux tous les saints.

This principle of Father Chaminade's, that Mary is to the Mystical Body all that she was to Christ is also stated by Pope Pius XII in his encyclical on the Mystical Body. (Cf. "Litterae Encyclicae: de Mystico Jesu Christi Corpore," Acta Apostolicae Sedis, XXXV (20 Julii 1943), 248.) "... ac mysticum Christi Corpus, e scisso Corde Servatoris nostri natum, eadem materna cura impensaque caritate prosecuta est, qua in cunabulis puerulum Jesum lactentem refovit atque enutrivit."

to Christ was to study her role in regard to Christians. They were, in his mind, equivalent relations. As Christ "willed that Mary be His governess and that He do nothing but by her," so

> Jesus Christ has willed that after His death the Blessed Virgin be the governess of His Mystical Body, of His Church, of His members, of all the faithful, and the steward of His treasures.[316]

Thus it was that Father Chaminade arrived at his conception of the apostolic role of Mary which was the motivating force behind his whole life, the inspiration of all his works and foundations, and the characteristic note of his spiritual doctrine. For him, Mary's work, "her ambition — if we be allowed to use this expression in connection with the holiest of creatures — her entire ambition is that all the children which her charity has brought forth after Him, be so united with Him, that with Him they may be but one Son, one and the same Jesus Christ."[317]

B. Basis for this Position

The basis for Father Chaminade's conception of Mary's apostolic mission has already been stated in the third chapter[318] where it was explained that at the moment that Mary became the Mother of God, Christ, out of love for His Mother and in return for the "life of influence over His members" which He received in her womb, communicates to her a participation in this "life of influence" so that she may fulfill her role as Mother of Christians.

"In whatever state we may be, in sin or in grace, the protection of Mary operates the most admirable effects." And Father Chaminade asks, "Why such a sublime power in Mary?" "Because," he answers, "she is Mother of God. The angel said to her, 'The Lord is with you.' And God, Whose mother Mary becomes, dwells in her as *Lord*. (The Lord is with you.) And from then on Mary participates in His omnipo-

[316] *Retreat of 1822: Manuscript of Bordeaux* (Rome: Archives of the Society of Mary, Box 10), p. 227.

. . . de vouloir qu'elle soit sa gouvernante et ne vouloir rien faire que par elle, *Et erat subditus illis*.

J.-C. a voulu que la Ste. Vierge fut après sa mort la gouvernante de son corps mystique, de son église, de ses membres, de touts les fidèles, et l'économe de ses trésors.

[317] *Lettres de M. Chaminade*, III, pp. 390-391.

[318] Cf. chapter III, pp. 116-120.

tence."[319] Quoting St. Bonaventure, he continues, "Because the omnipotent Lord is with you, therefore you are omnipotent as well; you are omnipotent by Him, omnipotent with Him."[320]

"We have reason," he says, "to suppose this ardent charity in Mary," this role of mother and governess and protectress of the Mystical Body. We have reason to state that the salvation of souls, which means the application of the graces won by Christ on the Cross, is her work. "Here reason is in accord with Faith for this supposition flows necessarily from her divine Maternity."[321]

It is seen, therefore, that Father Chaminade identifies the work of Mary and the work of the Church. "Since she has become the Mother of the Savior, she has no other desire but to work at the salvation of men."[322] In fact, Father Chaminade goes so far as to say that "she consented to be the Mother of God only because of our salvation."[323] This explanation gives a new impact to the title "Queen of Apostles." It makes of Mary the missionary *par excellence.*

> True missionaries ought never to count on themselves, on their talents or their industry, but they ought to put all their confidence in the help of grace and their mission, and also in the protection of the Blessed Virgin, **who is laboring at this work for which she was elevated to the Divine Maternity.**[324]

A second basis for Father Chaminade's position on Mary's relation to the Mystical Body as a whole lies in his interpretation of the *protoevangelium.* This interpretation has already been outlined in

[319] Chaminade, "Sur la Visitation de la Ste. Vierge," *Notes for instructions: cahier cartonné, no. 1* (Rome: Archives of the Society of Mary, Box 9), p. 37.
dans quelque état que nous soyons la protection de Marie opèrera les effets les plus admirables, dans le péché, dans la grâce... pourquoi un si haut pouvoir dans Marie? Parcequ'elle est Mère de Dieu. L'ange lui avait dit, *Dominus tecum.* Le Dieu, dont Marie devient la Mère, demeure avec elle comme *seigneur*, dominus tecum, et des lors, Marie participe à sa toute puissance.

[320] Father Chaminade gives the reference: "Bonav. In spec. virg.," but a lengthy examination of the Opera Omnia of St. Bonaventure failed to reveal the work and the place from which this quotation is taken.

[321] Chaminade, "Sur la Visitation de la Ste. Vierge," *Notes for Instructions: cahier cartonné, no. 1,* p. 39.
On a raison de supposer cette ardente charité dans Marie, et la raison est ici d'accord avec la foi, elle découle nécéssairement de sa Maternité divine.

[322] *Ibid.*
Depuis qu'elle est devenue Mère du Sauveur, elle n'a plus d'autres dispositions, que de travailler au salut des hommes.

[323] *Retreat of 1822: Manuscript of Bordeaux,* p. 220.
elle n'a consenti à être la mère du fils de Dieu qu'à cause de notre salut.

[324] *Lettres de M. Chaminade,* III, p. 379.

chapter three [325] where it was pointed out that for Father Chaminade, the woman referred to in Genesis III: 15 is the Blessed Virgin and that her seed was not only the historical Christ but the mystical Christ as well. Father Chaminade sums up this thought in a letter to Father Perrodin.

> If the demons unceasingly persecute the Church of Jesus Christ, how are they to be spared who join together in defending it, they especially who declare themselves children of Mary and who unite precisely to fight against the empire of Satan? Are we not strong with the strength that the first prophecy pronounced against the serpent gives to us: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head and thou shalt lie in wait for her heel?"[326]

And in his famous letter on the vow of stability he says that the Blessed Virgin is "the incomparable woman, the woman of promise who is to crush the head of the infernal serpent," and that "Jesus Himself, Who in His public utterances always addressed her by this great name, would thereby teach us that she is the hope, the joy, and the life of the Church and the terror of hell."[327]

Although he was not the first to propose it, the interpretation of the "seed" as meaning Mary's spiritual children was due to Father Chaminade's own meditation on the text. Before him St. Louis-Marie Grignion de Montfort had already stated:

> God put, not one, but many enmities, not only between Mary and the devil, but also between the followers of the Blessed Virgin and the followers of the devil, that is, God placed enmities, antipathies, and secret hates between the true children and servants of the Blessed Virgin and the children and the slaves of the devil.[328]

[325] Cf. chapter III, pp. 125-126.

[326] *Lettres de M. Chaminade*, V, p. 331.

[327] *Ibid.*, p. 73.

[328] St. Louis-Marie Grignion de Montfort, *Traité de la Vraie Dévotion à la Sainte Vierge* (Saint-Laurent-sur-Sèvre: Bureau du Règne de Jésus par Marie, 1922), pp. 33-34.

Father Chaminade and Grignion de Montfort seem be the first ones to have made this particular interpretation of the term "seed." Father Tibertius Gallus, S. J. in his careful study of the various interpretations of this passage lists another one very similar to that of these two Servants of Mary. As Father Gallus puts it: "According to Rupertus: 'That woman between whom and the serpent God said He would put, and in fact did put, enmities is principally the Blessed Virgin and her seed is Jesus Christ.' Secondarily he understood all the elect, 'of all of whose persons of both sexes, Jesus Christ together with the woman from whom He was made is prince and Head'." (Tibertius Gallus, *Interpretatio Mariologica Protoevangelii*, Romae: Libreria Orbis Catholicus, 1949, p. 197.)

But though it was written before Father Chaminade developed his doctrine, this passage was not published until a good many years afterwards. Moreover, it does not have the precision which Father Chaminade gave to his interpretation that while Mary's victory over the serpent was achieved and completed with the death of Christ on the Cross, yet this victory needs to be realized in each of the members of His Mystical Body which is Mary's "seed" in a secondary sense.

C. The Originality of Father Chaminade's Position

It may be objected that this apostolic role of Mary is nothing more nor less than her role as mediatrix of all graces. Of course! Father Chaminade is not outlining new doctrine. That would make him a heretic. No Apostle, no Doctor of the Church, no theologian within the Church has ever produced or claimed to produce a **new doctrine.** What is new in their writings is their point of view, the aspect from which they consider the unchanging and ageless truths of the Catholic religion. In this case Father Chaminade presents Mary's role as mediatrix in a new light, under a new aspect, from a different point of view and this new viewpoint allows us to penetrate more deeply into its meaning, into its ramifications, into its consequences.

Father Chaminade does not neglect the more traditional exposition of this prerogative of Mary. Already in the first chapter we saw that he stated:

> Mary has been constituted by her own Son from the height of the Cross our Mother and protector. It is into her hands that He has deposited the treasures of His grace, so that we believe her to be the natural and constituted mediatrix between her Son and men, as the Son is the necessary mediator between God and men. No one can go to the Son but by Mary as no one can go to the Father but by the Son.[329]

The two interpretations are not quite the same in all details. Rupertus says that it is the woman who in a secondary sense represents the Church, while Father Chaminade says that it is the seed in a secondary sense. However, they do agree in interpretating the woman (in a primary sense) to be the Blessed Virgin, and they both agree that the victory predicted refers to subjective as well as objective redemption. Objective redemption was achieved by Christ on the Cross, while subjective redemption is carried out in the Church, the Mystical Body of Christ.

[329] Cf. chapter I, note 180.

"All the grace," he says in another place, "that Jesus won and destined for us is left at the disposition of Mary... The richest and best of fathers prepares for us a way of salvation, and it is the tenderest of mothers who makes the application."[330] She is "mediatrix by participation" because "Jesus Christ did not wish to operate our salvation without the cooperation of Mary."[331] "We have life only by Jesus Christ and in Jesus Christ and it is by Mary that this life is communicated."[332]

In explaining this prerogative, moreover, Father Chaminade liked to recur to an explanation he borrowed from Bossuet.

> Mary cooperated by her charity in giving to the world a Liberator. That is the principle. And here is the consequence: God having once willed to give us Jesus Christ by the Blessed Virgin, His decree never changes, "for the gifts and the call of God are without repentance" (Rom. XI, 29).
>
> It is and will always be true that having once received by her the universal principle of grace, we will all receive by her mediation its diverse applications in all the different states of the Christian life. Her charity having contributed so much to our salvation in the mystery of the Incarnation, which is the universal principle of grace, she will contribute to it eternally in all the other operations which are dependent on it.[333]

[330] Chaminade, "De la Compassion de la Ste. Vierge," *Notes for instructions: cahier gris, no. 1*, p. 160.

Toutes les grâces que Jésus nous fait et nous destine sont laissées à la disposition de Marie... c'est le plus riche et le meilleur des pères qui nous prépare un moyen de salut; c'est par la plus tendre des mères qu'il nous en fait faire l'application.

[331] *Retreat of 1822: Manuscript of Bordeaux*, p. 221.

Marie est notre mediatrix par participation. J.-C. n'a pas voulu opérer là notre salut sans que Marie y coopérat.

[332] *Retreat of 1827: notes by Marres*, p. 6.

Nous ne pouvons avoir de vie que par Jésus-Christ et qu'en Jésus-Christ: or c'est par Marie que cette vie nous est communiquée.

[333] Chaminade, "De la dévotion à la Ste. Vierge: ses fondements," *Notes for instructions: cahier gris, no. 1*, p. 29.

Marie a concouru par sa charité à donner au monde un Libérateur, c'est le principe; en la conséquence: Dieu ayant voulu une fois nous donner Jésus-Christ par la Sainte Vierge, ce décret ne se change plus; les dons de Dieu sont sans repentance (Rom. XI, 29).

Il est et sera toujours véritable qu'ayant une fois reçu par elle le principe universel de la grâce, nous en recevions encore par son entremise les diverses applications dans tous les états différents de la vie chrétienne. Sa charité ayant tant contribué à notre salut dans le mystère de l'Incarnation, qui est le principe universel de la grâce, elle y contribuera éternellement dans toutes les autres opérations qui n'en sont que les dépendances.

Cf. Jacques-Benigne Bossuet, *op. cit.*, p. 21.

Still quoting Bossuet, Father Chaminade continues:

> All the graces that men receive are but the application, the operations of the grace of the Incarnation. Theologians distinguish three kinds: the graces of vocation, justification, and perseverance.[334]

This division is explained as follows:

> This grace (of the Incarnation) has three operations: it calls us (vocation begins the voyage), it justifies us (justification constitutes its progress), and it gives us perseverance. The charity of Mary is associated in these three works.[335]

The basis for this division as well as for Mary's association with each of the three types of operation is a Scriptural one.

> The Gospel teaches us that the three kinds of graces which God gives to men have been accorded at the request of Mary: the grace of vocation at the wedding feast of Cana, the grace of justification at the sanctification of St. John, perseverance in grace by the legacy of Jesus Christ on the Cross that gave the beloved disciple to Mary as son.[336]

But though these explanations of Mary's role as mediatrix explain as well her relation to the Mystical Body as a whole, they do so in a general way making no distinction between her role in regard to the whole Mystical Body and her role in regard to the individual members, a distinction that in itself throws new light on this prerogative of Mary. Moreover these explanations have about them the coldness of an

[334] *Ibid.*
Toutes les grâces que reçoivent les hommes ne sont que des applications, des opérations de la grâce de l'Incarnation. Les théologiens en distinguent de trois espèces: la vocation, la justification et la persévérance.
Cf. Bossuet, *op. cit.*, p. 21.

[335] *Ibid.*, p. 30.
Cette grâce de J.-C. a trois opérations: elle nous appelle (la vocation commence le voyage), elle nous justifie (la justification en fait le progrès, etc.) et nous donne la persévérance, etc. La charité de Marie est associée à ces trois ouvrages.

[336] Chaminade, "De la dévotion à la Ste. Vierge," *Notes for instructions: grandes feuilles détachées, folder no. 4*, p. 11.
l'évangile nous apprend en effet que les 3 espèces de grâces que Dieu accorde aux hommes, ont été accordées à la prière de Marie, vocation à la foi, Noces de Cana; justification, sanctification de St. Jean; persévérance dans la grâce, testament de J.-C. sur la Croix, le disciple bienaimé donné pour fils à Marie.
These Scriptural examples are applied a little differently by Bossuet. He gives the sanctification of St. John as the example of the grace of vocation and the miracle at Cana as the figure of the grace of justification. Cf. Bossuet, *op. cit.*, pp. 22-25.

abstraction while Father Chaminade's parallelism of the life of Christ with the life of the Mystical Body in their relations with the Blessed Virgin has warmth and appeal and opens up for theological prospecting a new and relatively untapped field of Mariological treasure.

D. Appeal to History

For evidence of the apostolic role of Mary, Father Chaminade appeals to history. Mary's mission, he says, is indicated at the very outset of Christ's life, for both His "first miracle in the order of grace as well as the first in the order of nature occurred at the word or the request of Mary."[336a] The first miracle in the order of grace was the sanctification of St. John the Baptist in the womb of his mother. "When and how was this miracle of grace operated?" asks Father Chaminade. And he immediately answers, "When Mary greets her cousin. 'The moment that the sound of thy greeting came to my ears, the babe in my womb leapt for joy.' (Luke I, 44.) It is Jesus Christ who works this miracle, but at the word of Mary."[337] The first miracle in the order of nature was ,of course, that at the wedding feast of Cana, and it was worked as a result of the request of Mary.

Mary continued to exercise this role throughout the ages:

> Every period in the history of the Church has its record of the combats and the glorious victories of the august Mother of God. Ever since the Lord has sown dissension between her and the serpent, she has constantly vanquished the world and the powers of hell. All the heresies, the Church tells us, have been subdued by the Blessed Virgin Mary, and little by little she has reduced them to the silence of oblivion.[338]

But it is especially in our day that Mary is called upon to exercise her apostolic role, for today the greatest of all heresies, that of religious indifference or secularism, is upon us. Father Chaminade describes it as follows:

[336a] Chaminade, "Sur la Visitation de la Ste. Vierge," *Notes for instructions: cahier cartonné, no. 1,* p. 37.

Le 1er miracle dans l'ordre de la grâce, comme le 1er dans l'ordre de la nature, a été fait à la parole ou à la demande de Marie.

[337] *Ibid.*

quand et comment s'est opéré ce miracle de grâce? lorsque Marie salue sa cousine, *ut facta est vox salutationis tuae in auribus meis exultavit infans in gaudio in utero meo, ut facta est,...* c'est J.-C. qui fait le miracle, mais à la voix de Marie.

[338] *Lettres de M. Chaminade,* V, p. 73.

> In our own day the great prevailing heresy is religious indifference which blunts the souls of men, and reduces them to a state of torpid egoism and of moral degeneration. The depths of the infernal abyss are ejecting dense clouds of black and pestilential smoke which threaten to envelop the whole world in a dark night, devoid of good and full of evil, a darkness that is impervious, as it were, to the life-giving rays of the Sun of Justice. The divine torch of faith is burning low and dying in the heart of Christianity; virtue is becoming more and more rare and is disappearing, whilst vice is rampant and spreading with terrifying fury. It seems that the time is near when we are to witness what has been foretold, a general defection and an all but universal apostasy.
>
> And yet, this sad but true picture of our times does not by any means discourage us. Mary's power has not been diminished. It is our firm belief that she will subdue this heresy like all the rest, for she is today as she ever was, the incomparable woman, the woman of promise who is to crush the head of the infernal serpent. Jesus Himself, who in His public utterances always addressed her by this great name, would thereby teach us that she is the hope, the joy, and the life of the Church and the terror of hell. To her, therefore, is reserved a great victory in our day, for to her belongs the glory of saving the faith from the destruction with which it is being threatened.[339]

It was to assist Mary in this newest battle against hell that Father Chaminade conceived and founded his two religious congregations. "We have come," he says of them, "to offer our feeble services, to fight by her and with her the battles of the Lord; and consequently we have taken her name, tender and yet so strong, her impregnable weapons and her invincible banner."[340]

In a conference during the retreat of 1823 he outlined for his disciples their role in regard to Mary.

> Mary has given us her name to demonstrate a special love for us and accepts us as her servants, her soldiers, her disciples, her children... She has given us her name in order to associate us in her plans which are to glorify God and to save and instruct the world... She has given us this name in order to engage us in the same work.[341]

[339] *Ibid.*
[340] *Ibid.*, p. 125.
[341] *Retreat of 1823: notes by Marres*, p. 38.
Marie nous a donné son nom pour nous témoigner un amour particulier, nous prenant pour ses serviteurs, ses soldats, ses disciples, ses enfants... Elle

This dedication of his religious to assist Mary in her mission even became the object of a special vow — that of stability.

> We have enlisted under her banner as her soldiers and her ministers, and we have bound ourselves by a special vow of stability to assist her with all our strength until the end of our life, in her noble struggle against the powers of hell.[342]

And he justly concludes:

> Our work is grand; it is magnificent. If it is universal, it is because we are the **missionaries of Mary** who says to us, "Do whatever he tells you!" (John I, 25). Yes, we are all missionaries. To each of us the Blessed Virgin has given a mandate to work at the salvation of our brothers in the world.[343]

II. Mary and the Members of the Mystical Body

A. First Principle

If Father Chaminade's conception of Mary's role in regard to the Mystical Body in general is original and fecund, his concept of her role in regard to the individual members is no less so. It begins with the same fundamental principle which forms the bedrock on which his whole spiritual edifice is constructed — namely, that Christ "is the mirror of all that is to take place in the Church in general and in each of the faithful in particular."[344] This principle cannot be repeated too often. It is laid down in the very earliest set of Father Chaminade's notes that have been preserved for us and its application is evident through the whole of his writings. To lose sight of it but for a moment is to risk missing the whole point of his message. It must always be remembered that for Father Chaminade a "true Christian cannot and ought not to live any life but that of our Savior Jesus Christ," that "this divine life ought to be the principle of all his thoughts, of all his words, of all his actions."[345]

nous a donné son nom pour nous associer à ses desseins, qui sont de glorifier Dieu, de sauver et d'instruire le monde... Elle nous l'a donné pour nous engager dans les mêmes travaux.

[342] *Lettres de M. Chaminade*, V, pp. 73-74.

[343] *Ibid.*, p. 79.

[344] Cf. footnote 312.

[345] Chaminade, "Société de Marie considérée comme Ordre Religieux," *notebook D*, p. 1.

Une personne vraiment Chrétienne ne peut et ne doit vivre que de la vie de N.-S. J.-C... C'est cette vie divine qui doit être le principe de toutes ses pensées, de toutes ses paroles et de toutes ses actions.

By this mirroring of Christ is not meant the imitation of Christ in the ordinary sense, which is to study Christ as a model and to pattern our actions upon His, but in the Berullian sense of a plunge into the depths of Christ in order to absorb, to reproduce immediately the mysteries of Christ. "For those whom he has foreknown," says Father Chaminade quoting St. Paul, "he has also predestined to become the image of his Son."[346] And he explains his meaning in the words of Father Olier:

> This conformity consists in resembling Him, first in His external mysteries, which are as it were the sacraments of the interior mysteries which He is to operate in souls, so that as Our Saviour has been crucified exteriorly, we should be so interiorly, as He has died exteriorly, we should do so interiorly, as He has been buried exteriorly, we should be buried interiorly. And this interior life, expressed by the external mysteries, as well as the graces acquired by these same mysteries, should be in all men since they have been merited for all...
>
> The second conformity that we should have with Jesus Christ is that which we ought to have with the interior of His mysteries so that our souls be conform in their interior sentiments and dispositions, that is, not only to the exterior of the mysteries but also to the interior sentiments and dispositions which Our Savior had in these same mysteries.[347]

The reproduction in us of these mysteries, exterior and interior, is in fact the goal of all Christian spirituality. But while ordinary asceticism proposes to us first of all the immediate practice of particular acts of humility, of abnegation, of charity, the formation of a precise and narrowly defined plan of spiritual progress, and a careful and minute examination of our faithfulness in adhering to it, Father Chaminade on the other hand, together with the members of the French School, would don seven league boots and arrive immediately at the goal. Hence the imitation of Christ, or rather the "putting on" of Christ, was for him an immediate plunge into the mysteries of Christ, from which the particular acts of virtue flowed as consequences.[348]

[346] Rom. VIII, 29.

[347] Chaminade, "Manuel de direction à la vie et aux vertus religieuses dans la Société de Marie," *notebook D*, pp. 5-6.

These quotations are taken from Father Olier's *Introduction à la Vie et aux Vertus chrétiennes*. Cf. Migne, editor, *Œuvres complètes de M. Olier* (Paris: J. P. Migne, 1865), columns 54-55 and 57.

[348] Cf. Brémond, *op. cit.*, III, pp. 64-74.

B. Second Principle

Among these mysteries of Christ that we are to reproduce in ourselves is that of His filial piety towards His Mother. It is the mystery of Christ's state of sonship, implying conception, birth and formation to full manhood by Mary. This mystery is to be mirrored in His members.

> To Mary was confided the care of the child Jesus and she was, as well, associated in all the states of the life and death and resurrection of Jesus Christ. The elect will arrive at "perfect manhood, the mature measure of the fullness of Christ," as St. Paul calls it (Eph. IV, 13), only in so far as Mary will be in their regard what she was in regard to Jesus Christ.[349]

But for Father Chaminade this was not just another mystery of Christ; it was *the* mystery. Within its compass was the sum of all Christ's mysteries and to reproduce it perfectly was to reproduce all the mysteries of Christ. It will be recalled that Father Chaminade insists again and again on the fact that "Mary was associated in all the mysteries of Christ." This privilege was accorded her as a consequence of the divine Maternity.

> As Mother of God she is above all other creatures, not only by the eminence of this august quality, but also by this new being of grace which allowed her to penetrate the interior operations of her Son, to imitate them, and to experience in them all that Jesus Christ experienced in Himself and so by them to become the faithful copy of Him. Thus it is that she is associated in all His mysteries.[350]

Because of this privilege Mary is perfectly fitted to form us to the likeness of Christ, to lead us through the life of Christ from mystery to mystery until we have reproduced them all within us and have come to perfect conformity with Him. In this way the filial piety of Christ towards Mary becomes the sum of all His mysteries. It becomes the key "state of Christ" which we are to reproduce in becoming "another Christ."

This point of Father Chaminade's doctrine is an original one. For the founders of the French School and for the greater part of its

[349] *Retreat of 1827: notes by Marres*, p. 4.
Marie a pris soin de l'enfance de Jésus et a été associée à tous les états de la vie et de la mort et de la résurection de Jésus-Christ; ces élus n'arrivent à la plénitude de l'âge parfait, comme l'appelle St. Paul, qu'autant que Marie sera par leur égard ce qu'elle a été à l'égard de Jésus-Christ.

[350] Cf. note 168.

members, the key state, the mystery which is the sum of all others is that of the Incarnation, because the state of the Incarnation was a permanent and eternal one while most of the others were temporary and passing.

> The Incarnation is a permanent state and permanent in eternity. Unceasingly, God makes the gift of His Son to men, unceasingly this Son who is the gift of God gives Himself to our humanity; unceasingly the eternal Father begets His Son in a new nature.[351]

The fact that the Son of God became man for the salvation of souls was for these founders of the French School the sum of all spirituality. For Father Chaminade, however, it lay in the fact that He became Son of Mary for the salvation of men. This state of Son of Mary is no less permanent, no less central, no less fundamental than that of the Incarnation because, in reality, it is the state of the Incarnation though from a different aspect. In all the states of Christ, say the French School founders, it can be said of Christ, "This is the Son of man." But for Father Chaminade it is the Son of Mary who is born, who suffers, dies, etc.

Moreover, Cardinal de Berulle had the idea to institute in his congregation a feast of Jesus Christ that would be general and universal, that would regard Him not in some particular mystery of His life, but in all that He is in His divine Person, in His two natures inseparably united in the Incarnation, and which would be called simply "The Feast of Jesus Christ."[352] This consideration of Christ in all His mysteries at once, this **Christus totus**, as Bremond puts it, was for Father Chaminade expressed perfectly in the title: Son of Mary. In his mind, to honor the Son of Mary was "to honor all His ages, all the states and periods of His life, His divine infancy, His adolescence, His youth and His manhood, every beat of His heart, every movement of His body, every affection of His soul."[353]

It is this central and all inclusive state of Christ that the members of the Mystical Body are to reproduce in themselves and this state marks as well the relation of Mary to these individual members. Her task is to form each of them into "another Christ." "Mary," says Father Chaminade, "carries us ever in her chaste womb as babes until,

[351] Cf. Migne, éditeur, *Œuvres complètes de De Bérulle*, column 921.
[352] Brémond, *op. cit.*, III, p. 77.
[353] Sermon of the Père Lejeune on Cardinal De Bérulle quoted in Brémond, *op. cit.*, III, p. 77.

having delineated in us the first traces of her Son, she brings us forth as she did Him. Mary unceasingly repeats to us the beautiful saying of St. Paul: 'My dear children, with whom I am in labor again, until Christ is formed in you.' (Gal. IV, 19)."[354] Mary is to the member of the Mystical Body all that she is to Christ.

> The Blessed Virgin acts in their regard as she acted with Our Savior. She conceives them, gives birth to them, and forms them into perfect manhood.[355]

C. Other Sons of Mary

It is sometimes said that by the devotion of filial piety, Father Chaminade meant that the members of the Mystical Body were to have the same relation to Mary as a son to a mother. This is not true. The relationship is not that of **a** son to **a** mother, but that of **the** Son to **His** Mother. There is so much more in this particular relationship than in the general one of a mother and son that to substitute the one for the other would be to misunderstand the whole force and beauty of Father Chaminade's spiritual doctrine.

Father Chaminade is explicit on this point. At the beginning of one of his essays on spiritual direction he sets down as a fundamental and all important principle of his doctrine:

> We have all been conceived in Mary, we must be born of Mary, and be formed by Mary to resemble Jesus Christ so as to live only the life of Jesus Christ, that with Jesus Christ we be other Christs, Sons of Mary.[356]

Again he states that these members of the Mystical Body are

> to model themselves according to Jesus Christ in the maternal womb of Mary's goodness, as Jesus was there formed according

[354] Chaminade, "Société de Marie considérée comme Ordre Religieux," *notebook D*, p. 1.

Marie... nous porte toujours, comme des petits enfants, dans ses chastes entrailles, jusqu'a ce qu'ayant formé en nous les premiers traits de son Fils, elle nous enfante comme lui. Marie ne cesse de nous répéter ces belles paroles de St. Paul: *Filioli, quos iterum parturio, donec formetur Christus in vobis.*

[355] *Retreat of 1827: notes by Chevaux*, p. 29.

La Ste Vierge agit à leur égard comme elle a agi avec N.-S.; elle les conçoit, les enfante, les forme jusqu'à la plénitude de l'âge parfait.

[356] Chaminade, "Manuel de Direction à la vie et aux vertus religieuses dans la Société de Marie," *notebook D*, p. 3.

Nous avons été tous conçus en Marie, nous devons naître de Marie et formés par Marie à la resemblance de J.-C... afin que nous ne vivions que de la vie de J.-C., que nous soyons avec J.-C. d'autres Jésus, fils de Marie.

to our nature, in other words, to strive for the most sublime perfection, that is, to live the life of Jesus Christ under the auspices of Mary.[357]

He admonishes his disciples:

Let every religious who pretends to be the Son of Mary never cease to ponder over the life of Jesus Christ; let him compare it with his own, then he will know if he is a child of Mary.[358]

He tells them,

In the virginal womb of Mary Jesus deigned to assume a form resembling ours, and there too, we should shape ourselves to His likeness, conform our morals to His, our inclinations to His inclinations, and our life to His life.[359]

Always it is the same: what Mary was for Christ and Christ for Mary, that Mary is to be for the member of the Mystical Body and the member to Mary. "Our Savior," he says of these members, "presents them to Mary as other Johns saying, '. . . be mother to them as you are mother to me.'"[360]

This distinction between a general mother-son relationship and the particular Mary-Christ relationship is important. Christ became Son of Mary for the salvation of souls and He chose to associate Mary most intimately in that apostolic work. The member of the Mystical Body in reproducing this relationship cannot help but be caught up in the same noble work. This apostolate becomes his apostolate for if he is to be to Mary all that Christ was, he must necessarily dedicate himself to the work of the salvation of souls as Christ did and cooperate with Mary as Christ did in carrying it out. There is no such apostolic

[357] Chaminade, "Société de Marie: Principes de sa Constitution et de ses règlements," *notebook D*, p. 1.

se former dans le sein de sa tendresse maternelle à la ressemblance de Jésus-Christ, comme cet adorable Fils a été formé lui-même à la nôtre, c'est-à-dire tendre à la plus haute perfection ou vivre de la vie de Jésus-Christ sous les auspices et la conduite de Marie.

[358] Chaminade, "Société de Marie considérée comme Ordre Religieux," *notebook D*, p. 1.

Que le religieux qui se prétend être le Fils de Marie ne cesse de contempler la vie de Jésus-Christ; qu'il la compare avec la sienne; il comprendra s'il est digne Enfant de Marie.

[359] *Ibid.*

C'est dans le sein virginal de Marie que Jésus-Christ a bien voulu se former à notre ressemblance, et c'est là pareillement que nous devons nous former à la sienne, règler nos mœurs sur les siennes, nos inclinations sur ses inclinations et notre vie sur sa vie.

[360] *Lettres de M. Chaminade*, V, p. 77.

role latent in a general mother-son relationship. It is peculiar to that between Christ and Mary.

This distinction has another important consequence. Devotion to Mary as conceived by Father Chaminade is no longer a feature of the imitation of Christ; it is the imitation of Christ. "In devoting its members to the imitation of Christ," says Father Chaminade, in the Constitutions of 1829, "the Society intends to have each of its members live and work by the spiritual help of Mary, that is, to have them brought up by her as Jesus was brought up by the care of this good Mother after having been formed in her womb."[361] The goal of every member of the Mystical Body is to become "another Christ." This is accomplished, says Father Chaminade, not by becoming sons of Mary, but by becoming "other Sons of Mary." What a difference that capital letter makes!

III. Comparison of Father Chaminade with Grignion de Montfort

A. Reason for this Comparison

A clearer picture of Father Chaminade's original conception of the relation between Mary and the Mystical Body and Mary and the members of the Mystical Body is had if we compare it with that of another famous servant of Mary, Saint Louis Marie Grignion de Montfort. Both of these men were members of the French School of spirituality; both started from a theocentric viewpoint in the development of their ideas; both of them have developed a Christocentric spirituality; both of them in fact have the same basis for their Marian doctrine, with the sole difference that much of what is explicit in Father Chaminade is only implicit in Grignion de Montfort.[362]

Moreover even their Marian doctrine presents so great a similarity

[361] *Constitutions de la Société de Marie (1829)*, (Rome: Archives of the Society of Mary, Box 61), pp. 2-3.

En se dévouant à l'imitation de J.-Ch. sous le nom bien-aimé de Marie, la Société entend se constituer, faire vivre et travailler, chacun de ses membres par le secours spirituel de Marie, en un mot, les faire élever par elle, comme Jésus fut élevé par les soins de cette bonne Mère, après avoir été formé dans son sein.

[362] In *La Vie Spirituelle à l'Ecole du Bx L.-M. Grignion de Montfort* by Antonin Lhoumeau there is no such documentation from the writings of Grignion such as this thesis presents from Father Chaminade.

that many writers find only superficial differences of expression between the two.[363] This similarity is all the more surprising since each one developed his spiritual doctrine independently of the other, for though Grignion de Monfort lived long before Father Chaminade, his works were never read by the latter.[364] Both of them insisted on the Motherhood of Mary showing how she is in reality our Mother because it is from her that we receive our spiritual life. Both of them advocated a total consecration to Mary as a means to perfection. Both of them preached the important role she plays as cooperator in the salvation of men, especially in modern times. Both of them saw in her the woman of the *protoevangelium* who was to crush the head of the serpent.

B. The Point of Difference

Yet despite all of these similarities, which must never be lost sight of, there was one point on which they are distinctly different. It is that of their concept of the relation of the individual member of the Mystical Body with Mary.

There is some disagreement among the disciples of St. Louis Marie over his choice of figures to express our relation with Mary. Jules Didot, for example, in commentating on the *Traité de la Dévotionà la Sainte Vierge*, declares that Montfort didn't attach a very great importance to the term "slavery of Mary." To his mind, the relation St. Louis Marie had in mind was filial one, "tender, lovable and opposed to the constraint, the violence, the shame of slavery properly so called." And he wished to "replace the idea and expression of **slavery** by that of **filiation.**"[365] Antonin Lhoumeau, on the other hand, defends the term saying "that to wish to substitute the idea of filiation for that of slavery is to completely misunderstand the nature of this devotion and to change its object."[366]

This disagreement, however, has only a secondary importance in our comparison of Father Chaminade and Grignion de Montfort. What is important to note is that Grignion uses two figures to express

[363] Cf. Robert Holzmer, "Parallels from Two Apostles of Mary," *The Apostle of Mary*, XXVI (Mary 1935), pp. 100-108.

[364] Cf. *L'Esprit de Notre Fondation*, I, p. 170, note.

[365] Jules Didot, editor, *Traité de la Devotion à la Sainte Vierge*, primitive text with commentary (Rennes: Hyacinthe Cailliere, 1891), pp. 272-274.

[366] Antonin Lhoumeau, *La Vie Spirituelle à l'Ecole du Bx L.-M. Grignion de Montfort* (Paris: H. Oudin, éditeur, 1904), p. 142.

his idea of our relation to Mary. They are those of a child to its mother and of a slave to his mistress. His concept of our relation to Mary was that of a loving and entire dependence upon her for all our progress in the spiritual life. Dependence upon Mary is the important point and St. Louis Marie chose his figures accordingly. That is why he never refers to the members of the Mystical Body as other Sons of Mary nor even as sons of Mary, for both of these relationships were too complex for his purpose. Sons have the habit of growing up and becoming independent and St. Louis Marie could never envisage a member of the Mystical Body as ever being independent of Mary's help in the spiritual life. Both St. Louis-Marie and Father Chaminade employ the term "child of Mary." But while the whole context of Grignion's work, his insistence on dependence on Mary, makes it evident that he has in mind the figure of an actual child in its relation to its Mother, Father Chaminade, on the other hand, uses the term in a broader sense, much as we use the term, "children of God," and he includes in it all the steps of formation from childhood to manhood.

Of the two figures, Grignion preferred that of slave to mistress. This figure was, first of all, more adult, and secondly, better expressed one of the high points of his devotion of a slavery of love, namely, that it be voluntary. "There is nothing," he says, "that makes us more dependent on another than slavery, and there is nothing that makes us more absolutely dependent on Jesus Christ and His holy Mother than a voluntary slavery."[367] A child, on the other hand, is dependent on its mother by instinct and so does not express as well this need for a voluntary dependence on Mary.

Besides being simple, our relation to Mary as St. Louis Marie pictured it, was static. When we say static, it is not to be supposed that this relation of dependence on Mary was unproductive of progress in the spiritual life. On the contrary it is the swiftest and surest means to perfection. St. Louis Marie describes it as a road opened up for us by Jesus Christ, easy to travel, short, perfect and sure, "which conducts us to Jesus Christ and to eternal life."[368] No, it is not we who are static, it is our relationship with Mary that is unwavering. In the mind of Grignion we are always and at every moment completely and lovingly dependent on Mary.

[367] Jules Didot, *op. cit.*, p. 62.
[368] *Ibid.*, pp. 144-145.

Father Chaminade's conception of this relation was, on the contrary, complex and dynamic. It was complex because the relation of Christ to Mary was complex. It began with complete dependence on Mary but, though this dependence of Christ upon Mary never ceased,[369] it did not remain alone. As Christ grew, new bonds of love and understanding and, especially, cooperation arose. It is dynamic for the same reason. Each mystery of Christ as it occurred was participated in by Mary and bound her to Christ by a new tie. So in the member of the Mystical Body as he "puts on" each of the mysteries of Christ, he binds himself by a new bond to Mary. Thus his relation to Mary changes constantly, not only by a steady increase in intimacy, but by a development in its very nature.

St. Louis Marie, as we mentioned, had a double figure for his concept of our relation to Mary as members of the Mystical Body, those of child to mother and slave to mistress. Father Chaminade had only one — Christ, the Son of Mary. Graphically, his symbol is best expressed by the statue that adorned the chapel of Notre Dame de Roc in Mussidan where Father Chaminade exercised the holy ministry during his early priesthood.[370] This statue represents the Blessed Mother, seated, cradling the child Jesus in her left arm, while the dead Christ lies across her knees and over her right arm. It is at the same time a Madonna and a Pieta. It is a representation of Christ, the Son of Mary, for here is a portrayal of the whole spiritual life as seen by Father Chaminade, "the life of Christ lived under the auspices of Mary."[371]

Moreover, Father Chaminade's concept of this relationship is intrinsically and even primarily apostolic. Christ became Son of Mary in order to save men's souls. The member of the Mystical Body in his turn can never be "another Son of Mary" in any real sense of the term unless he has the same purpose in mind. The two ideas of devotion

[369] He says in one set of notes on the Blessed Virgin: Notre dépendance de l'auguste Marie est universelle. Si nous pouvions être indépendants d'elle en quelque point, la solilcitude que lui donne sa maternité serait contrariée en ce point, ce qui répugnerait à l'idée que nous avons des œuvres d'amour, de reconnaissance que son Fils a opérées en elle. Cf. Chaminade, "De la Compassion de la Ste. Vierge," *Notes for instruction: cahier gris, no. 1,* p. 160.

[370] For a complete description of this shrine and an account of Father Chaminade's relation with it, cf. L. Entraygues, *Notre Dame du Perigord* (Perigueux: Imprimerie Cassard, 1928), pp. 265-274. Figure 16 of this book is a good photographic reproduction of this statue.

[371] Cf. note 357.

to Mary and the apostolate are welded together in one concept. This is not the case in Grignion's view of our relation to Mary. There the relationship is entirely upon a personal basis, that of our dependence upon Mary in view of our own progress in the spiritual life. Grignion's consecration is one of total abandonment to Mary in view of personal salvation, whereas, Father Chaminade's, which his religious take in the form of a special vow, is a complete dedication to Mary with the intention of devoting themselves to assist her as her missionaries.

There is one final difference between the two concepts of our relation to Mary. It concerns the holy Infancy of Christ towards which the early members of the French School had a special devotion since it was the first "state" assumed by the Incarnate Word. But to understand their devotion to Christ under this title it is necessary to forget all the affectionate and smiling scenes that we see at Christmas time. For Berulle this state of infancy "was the most vile and abject of human nature after that of death,"[372] and he could not forget that hidden under the charm of the infant in the crib was the complete abasement of the Word of God. He held up the divine Infant, not for our admiration, but to shock us and to have this mystery of Christ serve as a model for our own self-annihilation. But as the devotion grew, this original notion was lost and it became once more the sweet and affectionate contemplation of St. Francis building the first crib.[373]

Now St. Louis Marie conceived the whole span of our spiritual life in terms of this state of infancy. "If we glance rapidly over the effects that the perfect devotion produces in the soul," says his disciple Antonin Lhoumeau, "we shall see that they are the same as those of a spiritual infancy,"[374] and "this state of infancy shows us clearly that our total dependence on the Blessed Virgin should be a slavery of love."[375] But the state of infancy Grignion de Montfort has in mind is not the austere one of Berulle, but rather the charming helplessness of a loving infant in its dependence upon its mother.

Father Chaminade's conception of our spiritual life was not that of an infancy but of a full life, the life of Christ. It began in infancy but developed to the fullness of manhood. It is said of Condren that he waited with a sort of impatience for the liturgical cycle to move

[372] Cf. Migne, editeur, *Œuvres Complètes de De Berulles*, column 1007.
[373] Cf. Brémond, *op. cit.*, III, pp. 512 ff.
[374] Antonin Lhoumeau, *op. cit.*, pp. 305-306.
[375] *Ibid.*, p. 305.

on from the "shameful" mystery of Christ's infancy to those of His maturity.[376] There is something of this impatience with the state of infancy in Father Chaminade. In nearly every instance that he speaks of our birth into the spiritual life, he immediately begins to talk of our "growing up" and out of this infancy. He was always anxious that we get on in our spiritual life to the reproduction of the mysteries of the mature Christ.[377]

C. The Place of Father Chaminade among the Masters of the Spiritual Life

Bremond in his *Histoire Littéraire du Sentiment Religieux en France* says of Grignion de Monfort that he is "the master par excellence of Marian devotion" and "the last of the great Berullians."[378] Certainly he wasn't the last of the great Berullians. What has been so far said of Father Chaminade's spiritual doctrine makes it evident that it has the purest Berullian basis and that from this theocentric core Father Chaminade evolved new and striking consequences, particularly in regard to the Blessed Virgin and, as we shall see, the virtue of faith. And if St. Louis Marie is deserving of the title, "Master par excellence of Marian devotion," Father Chaminade is not less so.

There is a remarkable parallel between Berullian devotion to the holy Infancy and Father Chaminade's filial piety. As the notion of the state of Christ's infancy gradually lost the austere and special meaning that the founder of the French School attached to it and became finally the popular devotion to the loving and lovable babe of the crib scene, so the original and virile notion of Father Chaminade's devotion to Mary gradually declined and was lost sight of for many years. It became the simple abandonment of a child to the loving care of its mother, which metamorphosis explains the failure of many to see any real difference between the devotions of Grignion and Father Chaminade. However, since his congregation completed its period of "growing pains," his disciples have rediscovered the originality of his doctrine and have set themselves to its practice and propagation.

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[376] Cf. Brémond, *op. cit.*, III, p. 520.
[377] Cf. below, note 445.
[378] Brémond, *op. cit.*, IX, p. 272.

We have seen, therefore, that as there are two life cycles within the human body, that of the individual cells and that of the whole body, so also in the Mystical Body there are two spiritual life cycles, that of the Church and that of the members who compose it. Mary has a special role to play in regard to both.

Since the life of the Church mirrors the life of Christ, Mary has the same relation to that life as she had to the life of Christ. She conceives it, she gives it birth, and she forms it to full maturity. She is its governess and the guardian of its treasures, her work and the Church's work are identical.

Father Chaminade's view of Mary's role in regard to the Church is founded on her Divine Maternity and a Mariological interpretation of the *protoevangelium*. At the moment of the Divine Maternity Mary was accorded a share in Christ's life of influence over His members and engaged as leader in the battle against Satan for men's souls. This leadership was prophesied in Genesis where the woman, Mary, is promised victory over the serpent. This victory is achieved by her seed, Christ, and realized in the members of the Mystical Body, her seed in a secondary sense.

Father Chaminade's position amounts to a new view of Mary's role as mediatrix of all graces. In explaining this prerogative of Mary, he borrows from Bossuet, but he adds a new twist when he sets up a parallel between the life of Christ and the life of the Mystical Body in their relation to Mary.

History bears out this apostolic role of Mary, and the Church acknowledges her victor over every heresy. The most recent and the most dangerous of these heresies is that of modern secularism. To assist Mary in this newest battle Father Chaminade founded two religious orders whose vow of stability is the fruit of Father Chaminade's meditation on Mary's role in regard to the Mystical Body.

His concept of her role in regard to the individual members of the Mystical Body follows the same pattern. It begins with the principle that the life of these members is to mirror the life of Christ. This mirroring of the life of Christ he understood not in the ordinarily accepted sense of the term, imitation of Christ, but in the Berullian sense of putting on the mysteries of Christ.

The principal mystery, the sum of all the others, was for Berulle the Incarnation, but for Father Chaminade it was Christ's filial piety

to Mary. It is permanent, central and fundamental; it spans the whole life of Christ; it considers Him in all His mysteries at once.

It is important to distinguish between the general mother-son relationship and the particular Christ-Mary relationship. Father Chaminade's filial piety means the latter and not the former. The Mary-Christ relationship is entirely unique; it actively engages the member of the Mystical Body in the apostolate and it equivalates devotion to Mary and the imitation of Christ.

Despite the great similarities between the Marian doctrine of Grignion de Montfort and Father Chaminade there is a distinct difference in their concept of the relation of the member of the Mystical Body to Mary. For Grignion de Montfort it consists of an entire dependence on Mary as symbolized by the child-mother or slave-mistress relationships. It is a simple, static relationship. Father Chaminade's concept of a Christ-Mary relationship between the member of the Mystical Body and the Blessed Virgin is complex and dynamic, because it grows by the addition of new bonds as Christ's did. It is best symbolized by the combination Pieta-Madonna statue that Father Chaminade knew in his youth.

These two concepts differ also in their views of the Holy Infancy, Grignion conceiving the whole of our spiritual life as an infancy in the attractive sense of this state of Christ, while Father Chaminade conceived the spiritual life as a growth to manhood and was impatient to get on from spiritual infancy to spiritual maturity. Most of all, they differ in regard to the apostolate, Grignion abstracting from the idea in his concept of devotion to Mary, while Father Cnaminade found it an intrinsic and primary consequence of his view of our relation with Mary.

CHAPTER V

The Spirit of Christ

OUTLINE

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* * *

"The Spirit of Christ" is a phrase that recurs frequently in the writings of Father Chaminade. This repeated occurence and its importance in Father Chaminade's doctrine on the Mystical Body demand a special chapter for its treatment. Moreover, this chapter marks the first attempt to explain his meaning and use of this term, for past expositions of his doctrine have neglected it entirely.

I. Definition of the Term: the Spirit of Christ

A. In the French School

The term, Spirit of Christ,[379] did not originate with Father Chaminade. It was a term used freely and frequently by the spiritual writers of the French School of spirituality. Among them the term had a number of meanings, more or less equivalent, which were used interchangeably. Saint-Jure in his book *L'Homme Spirituel* lists five different meanings for the phrase.

> The Spirit of Jesus Christ can be understood in two ways, in itself and in us. Considered in itself, this Spirit is first of all His divinity, or, if you like, His divine Person; for God is Spirit. Secondly, this Spirit is the Holy Spirit, the third Person of the

[379] This use of this term has been sanctioned by Pope Pius XII who also employs it in his encyclical on the Mystical Body. Cf. Pius XII, *op. cit.*, pp. 218-219.

> Most Holy and August Trinity; because He proceeds from Him (Christ) as well as from the Father. Finally, the Spirit of Jesus Christ, still considered in itself, is all the operations of the divinity of Jesus, both towards itself and towards His humanity, and reciprocally, all the operations of His humanity towards His divinity; in a word, it is the whole divine life of this admirable compound, of this God-man: the manner in which He knew, in which He esteemed, in which He honored and loved God; the manner in which He thought, spoke, and put into operation all His spiritual and corporal faculties. But if we consider the Spirit of Jesus Christ in ourselves, it is the Holy Spirit who is called the Spirit of Jesus, because Jesus has merited Him for us and because it is in virtue of His merits that this Spirit comes into us to dwell, to fortify us with His hope, to urge us continually to embrace His (Christ's) doctrine and to imitate His life. This Spirit of Jesus Christ is also the participation and resemblance that we have with Him (Christ) and with His manner of thinking and acting.[380]

There are then five possible meanings for the term "Spirit of Christ." Considered in itself it can be 1) the divinity of Jesus Christ, 2) the Holy Spirit, or 3) Christ's manner of thinking and acting; considered in us, it can be 4) the Holy Spirit dwelling within us, or 5) the reproduction in us of Christ's manner of acting.

B. In Father Chaminade

The first of these meanings is rarely, if ever, found in Father Chaminade, but the other four are accepted by him and used not only interchangeably, but even equivalently. For him all these meanings were so interconnected that in using the term "Spirit of Christ" he could easily have all four meanings in mind at once. For instance, he combines the first two meanings in the definition which he himself gave of the Spirit of Christ in the retreat of 1822.

> This expression, the Spirit of Christ, signifies two things: the manner of life which He followed on earth and the principle of His conduct, Who is the Holy Spirit, Whose movements He followed with perfect submission.[381]

[380] J-B Saint-Juré, *L'Homme Spirituel* (Paris: R. Ruffet, 1863), pp. 34-36.
[381] *Retreat of 1822: anonymous notes*, p. 28.
Cette expression, l'esprit de J.-C., signifie 2 choses: la manière de vivre qu'il a embrassée sur la terre, et le principe de sa conduite qui est le St. Esprit, dont il suivait tous les mouvements avec un soumission très parfaite.

He repeats this thought a little further on in the same conference:

> The life of Our Savior Jesus Christ is the manner of life which He followed and the principle which sustained Him, which acted, as it were, in Jesus Christ to lead Him to follow this manner of life, that is to say, the Holy Spirit is the very Spirit of Jesus Christ, to Whom Jesus Christ was entirely submissive.[382]

And in the same conference still, he equivalates all four meanings of the term in one masterful and characteristic paragraph.

> The spiritual life is the very life of Jesus Christ. St. Paul expresses it: "It is now no longer I that live, but Christ lives in me" (Gal. II, 20). A true religious is another Jesus Christ. The Spirit of Jesus Christ, the life of Jesus Christ is the manner of life that Jesus Christ observed. And the principle that sustained Jesus Christ and that acted in Him to lead Him to follow this manner of life is the Holy Spirit who inspired in Him this way of life.[383]

II. The Spirit of Jesus Christ in the Doctrine of the Mystical Body

A. The Mystical Body in General

"The Holy Spirit," says Father Chaminade, "is in the Church and in the Christian what the soul is in the body." It is His function "to enlighten, to govern, and to enliven the Church and every Christian."[384] Then adapting Saint Augustine, he continues:

> He gives life to all the members, He sees by their eyes, He hears by their ears, He speaks by their tongues, He works with their hands, He walks with their feet, He is in all the members to give them life and in giving life to all, He makes it possible for each one to accomplish his mission.[385]

[382] *Ibid.*, p. 29.
La vie de N.-S. J.-C. est la manière de vivre que N.-S. J.-C. a embrassée et le principe qui a soutenu, agi pour ainsi dire en J.-C. pour lui faire suivre cette manière de vivre; c-à-d le St. Esprit est l'ésprit même de J.-C. à qui J.-C. est entièrement soumis.

[383] *Retreat of 1822: Manuscript of Bordeaux*, p. 132.
For French text, cf. below, note no. 398.

[384] Chaminade, "Instruction pour la Confirmation," *Notes for instructions: cahier gris, no.5* (Rome: Archives of the Society of Mary, Box 9), p. 51.
Le St. Esprit est dans l'Eglise et le Chrétien, ce qu'est l'âme dans le corps... C'est l'esprit S. qui vivifie, gouverne, et éclaire l'Eglise et chaque Chrétien.

[385] Father Chaminade gives his reference as: Aug. Serm. 186, but the passage he quotes is actually from sermon 267 of St. Augustine. Cf. Patrilogia Latina, XXXVIII, col. 1231.

The Holy Spirit then is first of all the soul, the life-giving principle of the whole Mystical Body. He is also its principle of unity. In his letter to the novice-master at Ebersmunster, Father Chaminade asks, "What is it that forms this so intimate and so ineffable union that subsists between Christ and His members?" and he answers,

> This great union is formed by the Holy Spirit which Jesus Christ has received in all its plenitude and which He communicates to all His members according to the measure proper to them. This Spirit is, as it were, the soul of this great body, by which it lives and is animated. There are not two spirits in this body. The same Spirit which is in the Head is also in the Body and in each member in particular. "For in one Spirit," says St. Paul, "we were all baptized into one body, whether Jews or Gentiles, whether slaves or free; and we were all given to drink of one Spirit" (I Cor. XII, 13).[386]

It is important to note here that the animation of the Mystical Body by means of the divine life of grace and the union which joins all the members with Christ and with each other are not the personal works of the Holy Spirit. All the operations of God *ad extra* are common to the three persons of the Holy Trinity. Consequently that which is here attributed to the Holy Spirit is accomplished by the Father and the Son working with Him. However, the attribution of these divine operations to the Holy Spirit by Scripture, the Fathers of the Church, and theologians is perfectly justified and explained by what is called "appropriation" by which we attribute to each of the divine Persons the works which best fit their relation in the Holy Trinity to the other two Persons. Now the Holy Spirit is the substantial Charity of the Father and the Son and the Spirit of their union. Hence it is natural to attribute to Him the works of love such as our sanctification as well as our union with Christ and each other

[386] Chaminade, "Lettres de Direction spirituelle au maître des novice d'Ebersmunster," *notebook RR*, p. 42.

Mais qu'est-ce qui forme cette union si intime et si ineffable qui subsiste entre J.-C. et ses membres? Cette grande union se forme 1° par la Saint Esprit, que J.-C. a reçu dans toute sa plénitude et qu'il communique à tous ses membres, selon la mesure qui leur est propre. Cet Esprit est comme l'âme de ce grand corps, qu'il anime et le fait vivre. Il n'y a pas deux esprits dans ce corps: le même Esprit qui est dans le Chef est aussi dans tout le corps, et dans chaque membre en particulier. Il n'y a qu'un Esprit, dit Saint Paul, comme il n'y a qu'un corps et nous avons été baptisés dans le même Esprit pour n'être tous ensemble qu'un même corps, soit juif ou gentil; soit esclaves ou libres; et nous avons tous bu le sang de J.-C., pour être tous un même Esprit.

in the Mystical Body.[387] That is why Father Chaminade adds this thought in his following paragraph:

> As the Holy Spirit is the substantial Spirit of union and charity between the Father and the Son and therefore is He who unites the divine Persons in the Holy Trinity; so this Holy Spirit, spread from the Head to the members, unites the faithful to Jesus Christ so that they make with Him but one body, but one man, and that they all have but one heart and soul.[388]

One of Father Chaminade's favorite subjects was the Creed. Commenting on the article: *I believe in the Holy Ghost*, he insists anew on the role of the Holy Spirit as the soul of the Mystical Body.

> What a great role He has in the Church since it is the Holy Spirit who is its soul; in the communion of saints, since it is the Holy Spirit who is its principle and bond; in the remission of sins, since it is the Holy Spirit who operates it; in the grace of adoption, since it is the Holy Spirit Himself who is the spirit of adoption that makes us cry: "Father, Father;" in our salvation and eternal life, since it is the Holy Spirit who is their pledge. What a misfortune, then, not to know the Holy Spirit since it is He who is the source of all these goods. And that is why the Apostles propose this article of Faith before speaking of the Church, of the communion of saints, etc. It is as if to say, I believe in the Holy Spirit and I hope thereby to participate in the Catholic Church which He has assembled; I believe in the Holy Spirit and it is by this divine Spirit that I hope to be united to Jesus Christ and to all the members of this divine Head.[389]

[387] Cf. Joseph Anger, *La Doctrine du Corps Mystique de Jésus-Christ* (Paris: Gabriel Beauchesne, 1929), pp. 121-126.

[388] Chaminade, "Lettres de Direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, p. 42.

Comme le Saint Esprit est un esprit d'union et la charité substantielle du Père et du Fils, qui unit dans la Sainte Trinité les Personnes divines entre elles, de même cet Esprit-Saint, répandu du Chef dans les membres, étant le même, il unit les fidèles à J.-C., afin qu'ils ne fassent avec lui qu'un seul corps, et qu'un seul homme, et qu'ils n'aient tous ensemble qu'un cœur et qu'un âme.

[389] Chaminade, "Sur le St. Esprit," *Notes for instructions : cahier gris, no. 3*, pp. 14-15.

Quelle part peut-il avoir à l'Eglise, puisque c'est le St. Esprit qui en est l'âme: à la communion des saints puisque c'est le St. Esprit qui en est le principe et le lien? à la rémission des péchés, puisque c'est le St. Esprit qui l'opère? à la grâce d'adoption, puisque c'est le St. Esprit lui-même qui est cet esprit d'adoption qui nous fait crier, Mon père, mon père? Rom. 8-15... au salut et à la vie éternelle, puisque c'est le St. Esprit qui en est le gage?... quel malheur donc de méconnaître le St. Esprit, puisqu'il est le source de tous ces biens!... et voilà pourquoi les Apôtres proposent cet article de foi avant de parler de l'Eglise, de la communion des saints, etc... comme si on disait, je crois au St. Esprit, et j'espère d'y participer dans l'Eglise Catholique, qu'il a lui-même

B. The Individual Members of the Mystical Body

It is in his consideration of the role of the Holy Spirit as the life-giving principle of the individual member of the Mystical Body that this point of Father Chaminade's doctrine reaches its full development. As was pointed out in chapters three and four, he maintained that it could be said of the Mystical Body and of all its members: "Conceived of the Holy Ghost, born of the Virgin Mary." Consequently, it is only natural to find that His spiritual doctrine probes deeply into the nature of our relations with these two persons.

1. Opposition between the Life of the Spirit and the Life of the Flesh

Father Chaminade's first step in explaining the relation of the members of the Mystical Body with the Holy Spirit is to point out the diametric opposition between the "life of the Spirit" and the "life of the flesh."

> Before examining the nature of the life of the Spirit it is necessary to see that there is opposition between the life of the Spirit and the life of the flesh. We might remark first of all that there is **necessarily** opposition. He who lives according to the flesh cannot live according to the Spirit and vice versa, "for these two are opposed to each other" (Gal. V, 17).[390]

This insistence on the complete cleavage between the life of the Spirit and that of the flesh is taken from the Epistles of St. Paul.

> Moses formerly said to the Israelites, "I have set before you life and death" (Deut. XXX, 19). St. Paul says the same thing to Christians. He sets before them life and death.[391]
>
> If you live according to the flesh you will die; but if by the spirit you put to death deeds of the flesh you will live.[392]

And Father Chaminade comments:

assemblée, je crois au St. Esprit, et c'est par ce divin esprit que j'espère d'être uni à J.-C. et à tous les membres de ce divin chef.

[390] *Retreat of 1822: anonymous notes*, p. 27.

Avant d'examiner ce que c'est que la vie de l'esprit, il faut faire voir qu'il y a un opposition entre la vie de l'esprit et la vie de la chair. Nous pouvons remarquer d'abord qu'il y a nécéssairement opposition. Celui qui vit selon la chair ne peut pas vivre selon l'esprit et vice versa. *Haec enim sibi invicem adversantur.*

[391] *Ibid.*, p. 32.

Moïse disait autrefois aux Israélites: Je vous ai présenté la mort et la vie, etc. St. Paul dit la même chose aux Chrétiens, il présente la mort et la vie.

[392] Rom. VII, 13.

> Two great oracles: death and life.' The vices and the passions give death. To battle them is to seek life. (It is therefore) death or life, Heaven or hell, to live according to the flesh or to live according to the Spirit.[393]

It is not merely a question of opposition and a choice. Father Chaminade is more realistic than that. It is a question of a battle between these two principles and of a victory that must be won if we are to live the life of the Spirit.

> St. Paul felt within himself two men, as it were, one of which wished only good, the other only evil. It is the same in us. Why? It is because there is in us two principles of life, one of the spiritual life and the other of sin, of concupiscence. As Christians it is the Holy Spirit who is our principle of life and who awakens in us the desire for virtue. But there is also concupiscence, the principle of evil, which leads us to sin. Hence the battle. What the Spirit wishes, the flesh does not and vice versa. As a result the Spirit must fight against the flesh, otherwise we shall die.[394]

2. Nature of the Life of the Spirit and the Life of the Flesh

As the explanation of a nut or a bolt would be incomplete without a reference of one to the other, so in defining the life of the Spirit and the life of the flesh, we cannot completely separate the two terms. "I would like," says Father Chaminade in a retreat conference, "to speak to you first of all of the life of the Spirit and later of the repression of the flesh. But I would be separating something that does not admit of separation, something that St. Paul does not separate."[395] Therefore he defines the two together.

[393] *Retreat of 1822: Manuscript of Bordeaux*, p. 150.
Deux grands oracles, la mort et la vie. Les vices, les passions donnent la mort; les combattre c'est chercher la vie. La mort ou la vie, le Ciel ou l'enfer, vivre selon la chair, ou vivre selon l'esprit.

[394] *Ibid.*, p. 151.
Saint Paul sentait en lui comme deux hommes, un qui ne voulait que le bien, l'autre qui ne voulait que le mal. Il en est le même de nous. Pourquoi? C'est qu'il y a en nous deux principes de vie; un de vie spirituelle et un de péché, de concupiscence. Comme chrétien il y a le Saint Esprit principe de vie qui réveille en nous le désir des vertus; il y a la concupiscence ce principe du mal qui nous porte au péché. Voilà la lutte. Ce que l'ésprit veut, la chair ne le veut pas et réciproquement. Il en résulte la nécéssité que l'ésprit combattre la chair sans quoi nous mourrons.

[395] *Retreat of 1822: anonymous notes*, p. 27.
J'avais envie de vous parler d'abord de la vie de l'esprit ensuite des répressions de la chair. Mais j'aurais séparé ce qui n'admet pas séparation, ce que S. Paul ne sépare pas.

> To live is to have an interior principle of movement. To live spiritually is to have no other interior principle of movement than the Holy Spirit, to act only by the Spirit of Jesus Christ, to live only His Spirit and to cease all other movements. To live according to the flesh is to have as interior principle of one's thoughts and actions the inspirations of the flesh or of corrupted nature.[396]

It is important to bear in mind Father Chaminade's equivalence of terms when he speaks of the life of the Spirit.

> The life of the Spirit, or the spiritual life, or the life of the Spirit of Jesus Christ are all the same thing. To conduct oneself according to the Spirit is to conduct oneself according to the Spirit of Jesus Christ.[397]

It is evident then that this life of the Spirit cannot be conceived as a purely negative affair, that is, as a mere opposition to the life of the flesh. That is an indispensable part of it, but it is secondary. There is the much more important and positive aspect of this life which consists in "putting on" Christ, in becoming "another Christ" in our manner of thinking and acting.

> Can it be said that he who does not give in to his passions and vices, who commits no great sins, who mortifies himself even in certain things, lives a spiritual life? No. The spiritual life is the very life of Jesus Christ. St. Paul expresses it: "It is now no longer I that live, but Christ lives in me" (Gal. II, 20). A true religious is another Jesus Christ. The Spirit of Jesus Christ, the life of Jesus Christ is the manner of life that Jesus Christ observed. And the principle that sustained Jesus Christ and that acted in Him to lead Him to follow this manner of life is the Holy Spirit who inspired in Him this way of life.
>
> That which is called **life** is an interior principle of movement. It is the Holy Spirit who dwells in us. The Spirit of God enlightens us just as He did Jesus Christ. St. Paul says: "Have this mind in you which was also in Christ Jesus" (Phil. II, 5). If you live the life of Christ you will see as He does, think, feel, love, and judge as He does.[398]

[396] *Ibid.*, pp. 31-32.

Vivre, c'est avoir un principe intérieur de mouvement. Vivre spirituellement, c'est n'avoir aucun principe intérieur de mouvement que le S. Esprit, n'agir que par l'ésprit de J.-C., ne vivre que de son ésprit et faire cesser tout autre mouvement. Vivre selon la chair, c'est avoir pour principe intérieur de ses pensées et de ses actions, les inspirations de la chair ou de la nature corrompue.

[397] *Ibid.*, p. 27.

La vie de l'ésprit, ou vie spirituelle, ou vie de l'esprit de J.-C. sont la même chose. Se conduire selon l'esprit c'est se conduire selon l'esprit de J.-C.

[398] *Retreat of 1822: Manuscript of Bordeaux*, pp. 131-133.

Peut-on dire que celui qui ne suivra pas ses grandes passions, ses grands

The spirit of the flesh on the other hand, is a purely negative affair. When Father Chaminade speaks of the spirit of the flesh acting as an interior principle in us, he does not have in mind any Manichean conception of personified evil dwelling within us and giving battle with the Holy Spirit. This spirit of the flesh is not a person as is the Spirit of Christ, but a state of our nature resulting from original sin. By this sin man revolted against God. Man's lower faculties in turn revolted against his higher ones so that St. Paul could say, "I do not do the good that I wish, but the evil that I do not wish, that I do."[399] By baptism our relations with God are put in order, but not those between our lower and upper faculties. There the state of rebellion persists and it is this condition of our nature that Father Chaminade calls the spirit of the flesh. It is then the sum of our evil inclinations.

> By the term "desires of the flesh" St. Paul understands every kind of vice... In the epistle to the Galatians (V, 19-22) he enumerates the vices of the flesh. They are vices of the soul rather than the body, but they have come to us by the body. Our subject is not to distinguish between these vices but to consider what life we are to lead.[400]

On the other hand, the term "sins of the flesh" is often used to refer to those of impurity. Father Chaminade has no such limitation in mind when he uses the terms spirit of the flesh or desires of the flesh. He says explicitly:

vices, qui ne commettra pas de grands crimes, qui se mortifiera même en certaines choses, ne vit pas d'une vie spirituelle? Non. La vie spirituelle c'est la vie même de J.-Ch. St. Paul dit bien, ce n'est pas moi qui vit, c'est J.-Ch. qui vit en moi. Un véritable religieux est un autre J.-Ch. L'ésprit de J.-Ch. la vie de J.-Ch. c'est la manière de vivre que J.-Ch. a embrassée, et le principe qui a soutenu J.-Ch. et qui a agi en lui pour lui faire suivre cette manière de vivre est l'ésprit saint qui l'a conduit habituellement dans la manière de vivre qu'il a embrassée.

Ce qu'on appelle *vie* est un principe intérieur de mouvement c'est l'ésprit saint qui habite en nous. L'ésprit de Dieu ne nous éclaire que comme il éclairait J. Ch. St. Paul dit. "Eprouvez en vous les mêmes sentiments qu'a éprouvés J.-Ch." Si on vit de la vie de J.-C. on verra comme lui, on pensera, sentira, aimera, jugera comme lui.

[399] Rom. VII, 19.

[400] *Retreat of 1822: anonymous notes*, p. 28.

S. Paul entend par les désirs de la chair, toutes espèces de vice, et que par la vie de l'ésprit, il entend toutes les qualités de la vie de J.-C. Ce passage est pris au 5eme Chapitre (de l'Epitre) aux Galat. Il y fait l'énumération des vices de la chair, qui sont vices de l'âme plutôt que des corps, mais ils ne sont venus que par le corps. Notre sujet n'est pas de faire la distinction des vices, mais de comprendre quelle vie nous avons à mener.

> The desires of the flesh are not the vices of impurity. They are all vice.[401]

These evil inclinations of our nature will be overcome by the power and guidance of the Holy Spirit dwelling within us and order will be restored not only between God and us but within us as well.

> He (the Holy Spirit) works in us two dispositions: the first to reestablish the order which sin has disturbed in us, and the second to placate the justice of God which this disorder has outraged.[402]

It is to explain this second disposition that Father Chaminade makes a further distinction between the Spirit of Christ crucified and the Spirit of Christ glorified. The first is the Spirit that animates the members of Christ's Mystical Body and the second is that which animates the saints in heaven.

> The saints in heaven and the good religious on earth live the life of the Spirit of Jesus, but with this difference that the saints live by the Spirit of Jesus glorified and the religious by the Spirit of Jesus crucified.[403]

This reproduction in the Christian of the state of Christ crucified is achieved by the repression of the three concupiscences in us. It is by this mystical crucifixion in us of the "old man" that we become "other Christs crucified" and, in union with Christ, placate the justice of God outraged by the disorder sin has wrought in us.

> It seems important to me that we understand what is the "old man" and, on the other hand, what is the "new man," the regenerated man; how Jesus Christ is mystically crucified by the sinner and how Christians filled with the Spirit of Jesus Christ crucify in themselves the old man. For a proper understanding of these profound truths we must take into consideration both the three evil inclinations which make up the life of sin or of "the old man" and the three contrary inclinations which are effected in Christians by the Spirit of Jesus Christ. These incli-

[401] *Ibid.*
Les désirs de la chair ne sont pas les vices d'impurité, ce sont tous les vices.

[402] Chaminade, "L'Esprit de J.-C.," *Notes for instructions: grandes feuilles détachées, folder no. 3,* p. 35.
Il opère en nous deux dispositions: la 1re de rétablir l'ordre que le péché a troublé en nous; la 2nd de venger la justice de Dieu que ce désordre a outragé.

[403] *Retreat of 1822: notes by Caillet* (Rome: Archives of the Society of Mary, Box 10), p. 4.
Les saints dans le ciel et les bons religieux sur la terre vivent de la vie de l'ésprit de Jésus, mais avec cette différence que les saints vivent de l'ésprit de Jésus glorifié et les réligieux de l'ésprit de Jésus crucifié.

nations of the Christian are as it were, three mystical nails which attach the old man to the cross. Love of contempt and abjection nails down our inclination to honor... love of sufferings nails down our inclination to pleasure... and love of poverty must necessarily nail down our love of riches, that is, avarice... The Holy Spirit imprints the love of the cross in the Christian as He did in Jesus Christ as spirit of justice in order to detach him (the Christian) from himself and from all creatures and to attach him uniquely to God.[404]

3. Steps in the Acquisition of the Life of the Spirit

Father Chaminade outlines three steps that we must mount in our acquisition of the Spirit of Christ and the repair of the disorder in our nature.

Religious should live the life of the Spirit of Jesus, but of Jesus Crucified. To this end they must:

1. Go out of themselves.
2. Rise above themselves.
3. Do violence to themselves.[405]

"It is a principle," says Father Chaminade, "that when one wishes to do battle with an enemy, one breaks with him, for you cannot do

[404] Chaminade, "Pratique de l'oraison mentale," *Notebook JJJ* (Rome: Archives of the Society of Mary, Box 19), pp. 39-40.

Il me semble bien comprendre ce que c'est que le vieil homme et par le contraire ce que c'est que l'homme nouveau, l'homme régéneré, comment J.-C. est mystiquement crucifié par le pécheur, comment aussi les Chrétiens remplis de l'ésprit de J.-C. ont crucifié en eux le vieil homme; ce qui a aidé beaucoup à l'intelligence de ces profondes vérités, c'est d'une part, les 3 mauvaises inclinations qui font tout la vie du péché ou du vieil homme, et de l'autres, les 3 inclinations contraire qu'opère dans ce chrétien l'ésprit de J.-C. Les inclinations dans le Chrétien sont comme 3 clous mystiques qui attachent le vieil homme à la croix, l'amour du mépris et de l'abjection sera le 1ere clou, qui attachera bien fortement l'inclination à l'honneur... l'amour des souffrances attachera l'inclination au plaisir... et l'amour de la pauvreté doit nécéssairement clouer à la croix l'inclination aux richesses, c-à-d, l'avarice... le St. Esprit imprime l'amour de la croix dans le Chrétien comme il avait en J.-C. comme ésprit de justice, pour se détacher de lui-même et de toutes les créatures, et l'attacher uniquement à Dieu.

[405] *Retreat of 1820: notes by Lalanne* (Rome: Archives of the Society of Mary, Box 10), pp. 26-27.

Les religieux doivent vivre de la vie de l'esprit de J. mais de Jésus crucifié. Pour cela il faut:

1. Sortir de soi-même
2. S'élevé au dessus de soi-même
3. Se faire violence.

battle with him as his ally."[406] In the same way we must go out of ourselves to do battle with our evil inclinations. "How are we to go out of ourselves?" he asks. His answer is simple but all inclusive. "We must examine our Saviour Jesus Christ. He is the model of all sanctity and the model par excellence."[407]

Father Chaminade then makes a series of comparisons between Jesus Christ and ourselves pointing out where He has given the example of selflessness that we have failed to follow.

> First of all I see Our Saviour leave His eternal repose to come to earth and give Himself up to all kinds of work and suffering out of love of our salvation.
>
> But I am attached to myself. I love my repose. I fear to put myself out. I love my ease above all.[408]
>
> The bread which nourished Jesus Christ was the ardor of work. He feared nothing, neither fatigue nor lassitude.
>
> And we are so fearful to lose a little sleep, to disturb our comfort.[409]
>
> Jesus Christ goes out of Himself continually, as it were, to give Himself to us as nourishment. And do I ever go out of myself to love God?[410]

But we are not merely to imitate Christ's acts of separation. We are to reproduce in ourselves His state of detachment from self. And this first step of going out of ourselves was, in the mind of Father Chaminade, the reproduction in us of Christ's circumcision.

> When Jesus Christ was circumcised we were all circumcised with Him... It is in Him that we have been circumcised with a circum-

[406] *Retreat of 1822: Manuscript of Bordeaux*, p. 152.
C'est un principe quand on veut combattre de s'éloigner de son ennemi; on ne peut pas combattre quand on est uni à son ennemi.

[407] *Ibid.*
Comment sortir de soi-même? Il faut regarder N.-S. J.-C. Il est le modèle de toute sainteté, le modèle par excellence.

[408] *Ibid.*
D'abord je vois Notre-Seigneur sortir de son repos éternel pour venir sur la terre et se livrer à toutes sortes de travaux et de peines, et c'est pour l'amour de notre salut.
Je suis attacher à moi-même, j'ai l'amour du repos, je crains tant de me déranger, je crains tant ce qui me coûte, j'aime tant mes aises.

[409] *Ibid.*, p. 153.
Le pain qui nourissoit Jésus-Christ c'étoit l'ardeur du travail; il ne craignoit rien, aucune fatigue, aucune lassitude.
Eh! nous craignons tant de nous déranger de perdre notre sommeil, nos aises.

[410] *Ibid.*, p. 154.
Jésus-Christ sort continuellement, pour ainsi dire, de lui-même pour se donner à nous en nourriture. Et je ne sortirais pas de moi-même pour aimer Dieu?

cision which is not made by the hands of man but by the Spirit of God, which does not consist in the cutting off of a part of the flesh but which consists in the stripping of the body of sin which produces sensual concupiscence.[411]

The second step in our acquisition of the life of the Spirit is to rise above ourselves. It consists in a readiness on our part to go beyond mere separation from our evil inclinations and to dispose ourselves toward positive efforts to live the life of the Spirit.

If we cannot do what Jesus Christ has done (for no man ever suffered or will suffer as He did) He wishes at least that we are disposed to do so and that we love to live as He did, poor, stripped of all, needful even of what is necessary.[412]

It is the Holy Spirit who acomplishes this:

It is the Holy Spirit who weeps in us, who is afflicted in us, who as it were, does penance in us, because it is by Him that we do it and because it is He, Who, to put us in the state of doing it, lifts us above ourselves.[413]

But in order to accomplish these first two steps it is necessary that we do violence to ourselves. "We cannot go to Jesus Christ without breaking the bonds that bind us to ourselves."[414]

I am attached to myself. I love my repose. I fear to put myself out. I fear whatever costs me anything. I love my comfort above all. All this we must overcome by violence.[415]

[411] Chaminade, "De la Circoncision," *Notes for instructions: petites feuilles détachées*, pp. 122-123.

Lorsque J.-C. a été circoncis, nous avons été circoncis en lui... C'est en lui que nous avons été circoncis d'une circoncision qui n'est pas faite par la main des hommes, mais par l'esprit de Dieu, qui ne consiste pas dans le retranchement d'une partie de la chair mais qui consiste dans le dépouillement du corps des péchés qui produit la concupiscence charnelle.

[412] *Retreat of 1822: Manuscript of Bordeaux*, p. 134.

Si nous ne pouvons faire ce que J.-Ch. a fait, parce que jamais aucun homme n'a souffert ni ne souffrira comme lui, autant que lui, il veut au moins que nous y soyons disposés et il éxige que nous aimions à vivre comme lui, pauvre, depouillé de tout, manquant même du nécéssaire.

[413] Chaminade, "De la sévérité de la pénitence," *Notes for instructions: cahier gris, no. 8*, p. 15.

C'est l'ésprit Saint qui pleure en nous, qui s'afflige en nous, qui en quelque manière fait pénitence en nous, parceque c'est lui, qui pour nous mettre en état de la faire, nous élève au dessus de nous-mêmes.

[414] *Retreat of 1822: Manuscript of Bordeaux*, p. 153.

Nous ne pouvons pas aller à Jésus-Christ sans rompre les liens qui nous attachent à nous-mêmes.

[415] *Ibid.*, p. 152.

Je suis attacher à moi-même, j'ai l'amour du repos, je crains tant de me

And Father Chaminade reminds us of the words of Christ:

> The Kingdom of heaven has been enduring violent assault, and the violent have been seizing it by force.[416]

All three of these steps are summed up by Father Chaminade in what he calls "the three principal characteristics of the Spirit of God or the characteristics of the Christian by opposition to the three characteristics of the spirit of the world."[417] They are:

1st characteristic: The spirit of separation, of recollection, and of prayer by opposition to the worldly spirit of dissipation. It is an entirely interior life opposed to an exterior one.

2nd characteristic: The spirit of renouncement and of penance which is opposed to the spirit of laziness and immortification and of indulgence in all our disorderly penchants.

3rd characteristic: The spirit of strength and courage, which is opposed to the submissive and conformist spirit.[418]

4. Ways of Cooperation with the Spirit of Christ

In addition to these three fundamental steps in the acquisition of the life of the Spirit, Father Chaminade gives three others by which we cooperate with Him and can "recognize the conduct of the Holy Spirit in us and render ourselves worthy of it."[419]

The first of these ways is "fidelity in following the inspirations of the Holy Spirit as much as possible."[420]

déranger, je crains tant ce qui me coûte, j'aime tant mes aises. Voilà ce qu'il faut surmonter par la violence.

[416] Matt. XI, 12.

[417] *Retreat of 1816: autographic notes* (Rome: Archives of the Society of Mary, Box 10), pp. 1-2.

Les trois principaux caractères de l'esprit de Dieu ou caractères du Chrétien par opposition aux 3 autres caractères de l'ésprit du monde.

[418] *Ibid.*, p. 2.

1er caractère. Esprit de séparation, de recueillement et de prière par opposition à l'esprit de dissipation du monde. Vie toute intérieure opposée à une vie toute extérieure.

2oo caractere. Esprit de renoncement et de pénitence opposé à l'esprit de paresse, d'immortification et d'indulgence pour tous nos penchants déréglés.

3me caract. Esprit de force et de courage, opposé à l'esprit de souplesse et de ménagement.

[419] *Retreat of 1822: anonymous notes*, p. 35.

moyens de reconnaître la conduite du St. Esprit sur nous et de nous rendre dignes.

[420] *Retreat of 1822: Manuscript of Bordeaux*, p. 156.

La fidélité à suivre les inspirations de l'ésprit saint autant qu'il nous sera possible.

> It is the Holy Spirit Himself who guides us as a father or mother guide their child by the hand. When this child is led by them, he fears nothing. This is what is meant by the guidance of the Holy Spirit.[421]

This guidance is most necessary, for "the life of Jesus Christ" which we are to lead "is elevated above the view of human reason."[422]

> This is not the work of human reason. It is the operation of the Holy Spirit who dwells in us. Reason is compared to a feeble lamp and the urging, the light of the Holy Spirit to the rays of the sun. What would you say of an architect who, wishing to construct a superb edifice, would say to the owner that he wished to examine the terrain and draw up a plan only at midnight and when the night is obscure and that he will take along only a little lamp of his. Would you not say of such an architect that he is crazy? Very well, but we are not less so when we attribute to our own merits, our own wisdom, our own prudence the virtues which we acquired only by the help of the light and cooperation of the Holy Spirit.[423]

"The Spirit of Jesus Christ," says Father Chaminade, "works unceasingly when we are disposed to cooperate, but because most of the time we can recognize His operation only by faith, we go to work as if we were alone."[424] Nevertheless we must overcome our blindness and seek out the inspirations of the Holy Spirit, for

> Nothing is more important to our spiritual advancement than to be disposed to receive the action of God, prompt and faithful

[421] *Retreat of 1822: anonymous notes*, p. 28.
le St. Esprit même nous conduit comme un père, un mère conduit son enfant par la main. Quand cet enfant est porté par eux, il ne craind rien; et voila ce qu'on appelle la conduite du St. Esprit.

[422] *Ibid.*
La vie de J.-C. est élevé audessus de la vie de la raison humain.

[423] *Retreat of 1822: Manuscript of Bordeaux*, pp. 137-138.
Ce n'est pas ici l'ouvrage de la raison humaine, mais c'est l'opération même de l'ésprit saint qui habite en nous. La raison est comparée à une faible lampe, et les mouvements, les lumières de l'ésprit saint aux rayons du soleil. Que dirait-on d'un architecte qui, voulant construire un superbe édifice dirait au propriétaire qu'il ne veut aller voir l'emplacement pour examiner le terrain et tirer le plan, qu'à l'heure de minuit et lorsque la nuit sera très obscure qu'il se munira seulement d'une petite lampe qu'il a. Ne dirait-on pas de cette architecte, que c'est un fou? Eh bien, nous ne le sommes pas moins lorsque nous attribuons à nos propres mérites, à notre propre sagesse et à notre prudence les vertus que nous n'avons acquise que par le secours des lumières et par la coopération de l'esprit saint.

[424] Chaminade, "Pratique de l'oraison mentale," *notebook JJJ*, p. 33.
L'esprit de J.-C. opère sans cesse lorsque nous sommes disposé à coopérer mais comme la plupart du temps nous ne connaissons pas son opération que par la foi nous nous mettons au travail comme si nous étions seuls.

> in following His guidance and submissive to the urging of His Spirit. A soul so disposed can assure itself that in whatever state it may be, except for that of sin, it is God who put and maintains it there for His glory and that nothing can happen, outside of sin, which is not the execution of the eternal counsel of Divine Providence over it.[425]

The second means of cooperation with the Holy Spirit is "to consult, pray, invoke, and desire to know from Holy Spirit the manner in which we should do all things."[426] "Prayer," says Father Chaminade, "enables us to know the motives of our actions and to hear what the Holy Spirit wishes to say to us in moments of grace."[427] We should have recourse to it whenever the wishes of the Holy Spirit are not immediately evident.

> If the Spirit of God is as it were, silent... there is nothing we can do but to humble ourselves, to recognize the littleness, the fragility, the imperfection and the sluggishness of our faith and to ask God directly for a happy increase in it.[428]

Finally, the third means that we have of cooperating with the Holy Spirit is "to examine in every circumstance how Our Savior Jesus Christ would act."[429] In commenting on this means Father Chaminade remarks, "I once came across a good priest who was my director and when I would ask him how I ought to act, he would say: 'Our Savior would not do that. Our Saviour would do this.' It was an excellent reply."[430]

[425] Chaminade, "Maximes Spirituelles," *Notes for instructions: cahier gris, no. 1*, p. 229.

Rien n'est plus important pour notre avancement spirituel, que d'être disposés à recevoir l'action de Dieu, prompts et fidèles à suivre sa conduite, soumis aux mouvements de son esprit. Une âme qui est dans cette disposition peut s'assurer qu'en (n'importe) quel état qu'elle se trouve, excepté celui du péché, c'est Dieu qui l'y met et qui l'y tient pour sa gloire, et que rien ne lui peut arriver, hormis de péché, qui ne soit l'exécution du conseil éternel de la divine providence sur elle.

[426] *Retreat of 1822: Manuscript of Bordeaux*, p. 156.

Consulter, prier, invoquer, désirer de connaître par l'Esprit Saint la manière dont nous devons faire toutes choses.

[427] *Retreat of 1822: anonymous notes*, p. 35.

Le pier de nous faire connaître les motifs de nos actions et écouter ce que le S. Esprit voudra bien nous dire dans les moments de grâce.

[428] Chaminade, "Méthode d'oraison sur le symbole," *notebook EE*, p. 40.

Si l'Esprit de Dieu est comme muet... que faire alors, si non de s'humilier, de reconnaître la petitesse et la fragilité, l'imperfection et le peu de vivacité de sa foi, et d'en demander directement à Dieu l'heureux accroissement.

[429] *Retreat of 1822: Manuscript of Bordeaux*, p. 156.

Examiner dans toutes les circonstances comment N.-S. J.-C. ferait.

[430] *Retreat of 1822: anonymous notes*, p. 35.

J'allais trouver un bon prêtre qui était mon directeur, et quand je lui

5. Motives for Living the Life of the Spirit

There remains still another triad in the exposition of Father Chaminade's doctrine on the Spirit of Christ. It is the set of "motives which ought to induce us to abandon ourselves to the guidance of the Holy Spirit."[431]

The first motive is Christ's "goodness in communicating this Spirit to us."[432]

> In considering Jesus Christ. I see that He has become incarnate to give me His Spirit. That is touching. Would I then refuse the gift Jesus Christ came to give me? What! Jesus Christ comes to earth to communicate to me His Spirit and I would not accept Him! I would not let myself be guided by His Spirit! What would we say of the Israelites to whom God sent an angel to guide them, a pillar (of fire) to direct them, if they had said: "We do not want them, we have no need of them?"[433]
>
> We are in a dreadful desert. The Spirit of Jesus Christ wishes to guide us but we refuse Him.[434]

The second motive is the example of Christ.

> Jesus Christ is wisdom incarnate. He had no need of a guide, yet He submitted to the Holy Spirit. The holy humanity of Jesus Christ, united in a single person to the divine nature, had no other sentiments than those of the Spirit of God. And we wretches refuse the guidance of the Holy Spirit.[435]

demandais comment il fallait faire, il me disait: N.-S. n'aurait pas fait cela. N.-S. faisait cela. Excellent réponse.

[431] *Retreat of 1822: Manuscript of Bordeaux*, p. 155.
Trois motifs doivent nous engager à nous laisser conduire par l'ésprit de J.-C.

[432] *Retreat of 1822: notes by Caillet*, p. 5.
sa bonté à nous le communiquer.

[433] *Retreat of 1822: anonymous notes*, p. 35.
En considérant N.-S. J.-C., je sais qu'il ne s'est incarné que pour me donner son ésprit. C'est touchant. Veux-je donc refuser le don que J.-C. est venu me faire. Quoi, J.-C. est venu sur la terre pour me communiquer son ésprit, et je ne voudrais pas me laisser conduire par son ésprit. Que dirions nous des Israelites à qui Dieu envoya un ange pour les conduire, la colonne qui les dirigait dans le désert, s'ils avaient dit: nous n'en voulons pas, nous n'en n'avons pas besoin.

[434] *Retreat of 1822: Manuscript of Bordeaux*, p. 155.
Nous sommes dans un désert affreux; l'ésprit de Jésus-Christ veut nous conduire et nous ne voulons pas!

[435] *Retreat of 1822: anonymous notes*, p. 35.
J.-C. est la sagesse incarnée. Il n'avait pas besoin de conducteur, cependant il se soumit à l'esprit St. La Ste. humanité de J.-C. unie en une seule personne à la nature divine, n'a jamais en d'autres sentiments que ceux de l'esprit de Dieu; et nous misérables, nous refusons la conduite du Saint Esprit.

The third and final motive is the great advantage that results from such an abandonment to the Holy Spirit for "the Spirit of Jesus Christ is the very Spirit of God who can lead us only to the highest sanctity, to God, to a blessed eternity."[436]

* * *

By way of recapitulation we can point out once more that the term "Spirit of Christ," borrowed by Father Chaminade from the writers of the French school of spirituality, had a number of equivalent meanings. By it was meant 1) the Holy Spirit, the third Person of the Most Holy Trinity, 2) the manner of life led by Jesus Christ, 3) the indwelling of the Holy Spirit in us, and 4) the reproduction of the life of Christ in us.

Considered in relation to the Mystical Body in general, the Spirit of Christ is, as it were, the soul of this great Body and fulfills the double function of giving life and union to it. The attribution of this function to the Holy Spirit is made by way of "appropriation" by which the divine operations *ad extra* are attributed to one or the other Person of the Holy Trinity according to the relation they have with the other two.

In his consideration of the Spirit of Christ in relation to the individual members of the Mystical Body, Father Chaminade begins by pointing out the necessary and complete opposition between the life of the Spirit and the life of the flesh. It is on the teaching of St. Paul that Father Chaminade bases his insistence on the dichotomy of spirit and flesh and the battle between them.

But in his explanation of the life of the Spirit, Father Chaminade is quick to explain that it consists in more than mere opposition to the flesh — that it in fact consists of the indwelling of the Holy Spirit Who effects in us the reproduction of Christ's manner of thought and action. Moreover, his description of the spirit of evil shows that he considered it to be neither personified evil nor a mere limitation to the sins of the flesh, but rather the state of rebellion between man's lower and upper faculties that resulted from original sin. In repressing this life of the flesh, man reproduces in himself the state of Christ crucified.

[436] *Retreat of 1822: Manuscript of Bordeaux*, p. 155.
l'ésprit de Jésus-Christ est le véritable esprit de Dieu, qui ne peut que nous conduire à la plus haute sainteté, à Dieu, à l'éternité bienheureuse.

The acquisition of the life of the spirit, according to Father Chaminade occurs in three steps: 1) going out of self, which separation Father Chaminade labels a spiritual circumcision, 2) rising above self, and 3) doing violence to self. All three of these steps are summed up in what he calls the "three characteristics of the Spirit of God."

Father Chaminade also outlines three ways by which we can cooperate with the Holy Spirit in leading the life of the Spirit. They are: 1) fidelity in following the inspiration of the Holy Spirit, 2) prayer for light, and 3) examination of the conduct of Jesus Christ.

In a final threesome he sets before us motives for striving to live a life of the Spirit. They are: 1) Christ's goodness in communicating His Spirit to us, 2) the example of Christ in submitting to the Spirit, and 3) the advantages of the life of the Spirit.

CHAPTER VI

The Sacraments and the Mystical Body

OUTLINE

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* * *

Like a human body, the Mystical Body of Christ has a mother who conceives it, gives it birth, and forms it to full maturity. This mother is the Blessed Virgin. Like the human body, the Mystical Body of Christ has a soul that gives life to all the members and unites them one to the other. The soul of the Mystical Body is the Holy Ghost. The comparison with a physical body goes even further. As the body is lined with arteries and veins that circulate life-giving blood to all its parts, so the Mystical Body has its channels to bring supernatural life-giving grace to all its members. These channels are the Sacraments.

> This wonderful union is formed by the Sacraments which are, as it were, the veins, the channels which carry the blood, the Spirit,

and the life of Jesus Christ to every member to enable them to carry out their individual functions.[437]

In considering Father Chaminade's treatment of these "channels of the Mystical Body" we shall first of all treat the Sacraments in general, explaining characteristics which are common to all of them and outlining their individual characteristics. Then we shall consider three sacraments in particular which play an especially important role in the functioning of the Mystical Body and which received special development from Father Chaminade. These three are the sacraments of Baptism, Confirmation and the Holy Eucharist.

I. The Sacraments in General

A. General Functions

In his treatment of the sacraments, Father Chaminade abstracts from technical questions concerning the matter and form and the number of the sacraments, their cause and their instrumentality. Being more concerned with their ascetical aspects he contents himself with the simple statement that "every sacrament is a sacred sign" and moreover, that "a sacrament of the New Law... produces what it represents and signifies."[438]

This efficacy of the sacraments to produce the effects they signify has its source in Jesus Christ.

> It is from Jesus Christ that the whole Mystical Body, well formed and well joined in all its parts by the ties which communicate life, receives its growth in virtue of an efficacious operation according to the measure proper to each of the members.[439]

[437] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, p. 42.

Cette grande union se forme par les Sacrements, qui sont comme les veines et les canaux qui portent le sang, l'esprit et la vie de J.-C. dans chaque membre, pour le mettre en état de faire ses fonctions particulières.

This quotation is taken from Caussel, *De la Connaissance de Jésus-Christ*, p. 394.

[438] *Retreat of 1834: autographic notes* (Rome: Archives of the Society of Mary, Box 10), pp. 5-6.

tout sacrement est un signe sacré
un sacrement de la loi nouvelle, il produit ce qu'il représente et signifie.

In the same way, St. Thomas begins his tract on the Sacraments. (III, Q. 60, art. 1-2.) In article one he concludes, "sacramentum ponitur in genere signi," and in the second article he states that a sacrament is a "signum rei sacrae inquantum est sanctificans homines."

[439] Chaminade, "Une autre conférence," *Notes for instructions: grandes feuilles détachées, folder no. 3*, p. 88.

In explaining the sacraments, Father Chaminade uses two rather unusual figures from the Old Testament. The first is that of the seven branch candlestick of the vision of Zacharias.

> And he said to me: What seest thou? And I said: I have looked, and behold a candlestick all of gold, and its lamp on the top of it: and the seven lights thereof upon it: and **seven funnels** for the lights that were upon the top thereof.[440]

These seven funnels, of course, signify the seven sacraments feeding the lights which are the fire of the Christian life. A second figure is taken from the dream of Pharaoh which was interpreted by Joseph.

> Seven ears of corn grew upon one stalk, full and very fair.[441]

The single stalk here represents the Cross of Christ, the source of all grace, and the seven ears of corn signify the seven sacraments which are, as it were, the fruit of the tree of the Cross.

Father Chaminade once more calls on Scripture to explain the two general effects of the seven sacraments. It is a reference to the miracle of the prophet Eliseus on behalf of the widowed woman who requested his help to pay a creditor of her late husband. In response, the prophet miraculously increased the quantity of the little oil that she had and then said to her:

> Go, sell the oil, and pay thy creditor; and thou and thy sons live of the rest.[442]

"Pay thy creditor" signifies the work of the sacraments of the dead which remove the debt which our sins have loaded upon us and restores us to the state of grace. The rest of the command of the prophet signifies the sacraments of the living which add to and increase the grace which we already possess.

The frequentation of the sacraments, moreover, was always insisted upon by Father Chaminade as an indispensable means of perseverance in the state of grace. Thus in the retreat of 1830 he declares:

> Here is the salutary fount where I will go to drink in the strength that I need. Here is the only means, or at least the most efficacious means, of my support. If this point is neglected, there is

C'est de J.-C. que tout le corps bien formé et bien lié dans toutes ses parties, par les liaisons qui communiquent la vie reçoit son accroissement en vertu d'une opération efficace selon la mesure qui est propre à chacun des membres.

[440] Zach. IV, 2. Quoted in Chaminade, "Une autre conférence," *Notes for instructions, grandes feuilles détachées, folder no. 3*, p. 89.

[441] Genesis XLI, 22. Quoted in the same conférence as in note 440.

[442] 4 Kings IV, 7. Quoted in the same conference as in note 440.

risk of complete degeneration. We hesitate from one day to the next, from one month to the next, we keep putting it off and when we put it off for a while, one can hardly settle on a determined date. In the meantime, deprived of this help and given over to our weakness, we soon feel the sad effects. Our fervor dies, vigilance over self diminishes, our evil inclinations awaken, and whenever the unhappy occasion arises, there is danger of falling to some new depth, from which perhaps we are never to rise. My soul! never separate yourself again from these sources of salvation and life for fear of depriving yourself of the help which grace gives you and of leaving yourself defenseless before the enemies drawn up against you.[443]

B. Individiual Functions

Besides the general functions of the sacraments by which the evil of sin is cured and the life of grace increased, each of the seven channels of grace in the Mystical Body has a particular function to fulfill. These functions stem from the nature of the action of grace in us.

> Grace operates in man, as does nature, only by degrees and very slowly. In spite of all the privileges of the grace of our regeneration, it is nevertheless true that at our birth (to the supernatural life) we are in God only a rough hew of what we ought to be.[444]

This measured progress of grace, of the spiritual life, was for Father Chaminade, as we have already seen, similar to the progress of our physical life. It begins in infancy and advances through the various stages of childhood, adolescence, youth, until it reaches full maturity.

[443] *Retreat of 1830: notes by Gouverd* (Rome: Archives of the Society of Mary, Box 10), pp. 45-46.

C'est là la source salutaire où j'irai puiser les forces qui me sont nécessaires. C'est l'unique moyen ou du moins le moyen le plus éfficace pour me soutenir. Si on se néglige en ce point, on risque de se démentir en tout. On attend d'un jour à l'autre, d'un mois à un autre, plus on veut différer et quand on diffère un certain temps on ne peut presque plus se déterminer. En attendant, privé de ce secours et livré à sa propre faiblesse, on en éprouve bientôt les tristes effets. La ferveur se ralentit, la vigilance sur soi-même diminue, les mauvaises inclinations se réveillent; et s'il survient quelque occasion malheureuse on est en danger de tomber dans quelque nouvel abime, pour ne s'en relever peut-être jamais. O mon âme! ne vous éloignez plus de ses sources de salut et de vie de peur de vous priver des secours que la grâce vous y prépare et de vous livrer comme sans défense aux ennemis conjurés contre vous.

[444] Chaminade, "Dévotion à la Ste. Vierge," *Notes for instructions: grandes feuilles détachées, folder no. 4*, p. 40.

la grâce dans l'homme, comme la nature, n'opère que par degrés et très lentement. Malgré tous les privilèges de la grâce de notre régénération, il est vrai que nous ne sommes en Dieu à notre naissance que des êtres ébauchés.

There is a similarity between the spiritual life and the corporal one. Both have an infancy, an adolescence, a youth, etc. Oh, if Jesus Christ had been always growing since the time of His formation in us! We are the children of God since our Baptism and we ought to advance to the full manhood of Jesus Christ.[445]

Consequently, Father Chaminade attributes to each of the seven sacraments, as does St. Thomas,[446] some function destined for one of the periods or states of our growing spiritual life. In fact, Father Chaminade's outline of these functions is but a brief summary of St. Thomas' article in the Summa.

1. the grace of Baptism, grace of **spiritual regeneration.**
2. the grace of Confirmation, grace of growth and strength, etc.
3. the grace of the Eucharist, grace of the nourishment of charity, the sacrament of sacraments.
4. the grace of Penance, grace of spiritual resurrection, which inspires the detestation of sin and urges us to satisfaction for sin, etc.
5. the grace of Extreme Unction, the grace of growth in grace to purify us from the remains of sin and to strengthen us against temptations in the hour of death.
6. the grace of Orders, a special help to exercise holily and religiously, etc.
7. the grace of Marriage, grace of mutual love, of conjugal faith, of pious education, etc.[447]

[445] *Retreat of 1822: Manuscript of Bordeaux*, p. 245.

Il en est de la vie spirituelle comme de la vie corporelle. Il y a l'enfance, l'adolescence, la jeunesse, etc. Oh, si J.-C. depuis le temps qu'il est formé alloit toujours croissant!! Nous sommes des enfants de Dieu depuis notre baptème, et nous devrions venir à la plénitude de l'âge de J.-C.

This is the doctrine of St. Thomas: Vita enim spiritualis conformitatem aliquam habet ad vitam corporalem. Cf. Summa Theologica, III, Q. 65, art. 1.

[446] Summa Theologica, III, Q. 65, art. 1.

[447] Chaminade, "Une autre conférence," *Notes for instructions: grandes feuilles détachées, folder no. 3*, p. 89.

1° la grâce du Bapteme, grâce de *régénération spirituelle.*

2° la grâce de la Confirmation, grâce d'accroissement et de force etc...

3° la grâce de l'Eucharistie, grâce d'aliment de la Charité, qui, etc. sacramentum sacramentorum.

4° la grâce de la pénitence, grâce de résurrection spirituelle, qui inspire la détestation du péché et porte à satisfaire pour le péché, etc...

5° la grâce de l'extrême onction, grâce d'accroissement de grâce, pour purifier des restes des péchés et pour fortifier contre les tentations à l'article de la mort, etc.

6° la grâce de l'ordre, secours spécial pour exercer saintement et religieusement, etc.

7° la grâce du mariage, grâce d'un mutuel amour, de foi conjugale et de pieuse éducation etc.

Of these seven, three sacraments have a special importance in regard to the Mystical Body and consequently have received special development in the writings of Father Chaminade. It is Father Chaminade himself who points this out in speaking of St. Paul's comparison of our union with Christ to a graft on a vine.

> It is faith that prepares the subject to be grafted. And in what does the graft itself consist? Among Christians it is the sacrament of Baptism. And after the graft what is necessary? Is it not necessary that the graft grow firm and be strengthened? This is achieved by Confirmation. And after that what must be done? Once this life is possessed, it must be maintained by the Eucharist.[448]

II. The Sacraments in Particular

A. Baptism

Among the members of the French school of spirituality there existed what Bremond calls "a devotion to Baptism."[449] It was a devotion aimed, as were the devotions to the Holy Infancy and the Interior of Jesus, at the translation of the lofty principles of their spiritual school into practical language. To be sure, the substantial doctrine of the Church in regard to Baptism remained always the same and always in force, nor did the writers of the French school add to it. Their "devotion" consisted of a reawakening of Christians on this point, a realization of the profound meaning and significance of this doctrine in the spiritual life, especially as it was contained in the rite of Baptism itself.

> This wonderful catechism — the Pauline theology of baptism dramatized by the liturgical rites — was hardly more than a dead letter at the beginning of the modern age. To reanimate it, to realize it by ardent meditation on its sources, to preach it unceasingly, to make it familiar once more to the Christian people, to found on its forgotten principles the whole work of perfection, in short, to organize and spread the devotion to Baptism, was the purpose of a noble group of spiritual writers, for the most part sons of Berulle.[450]

[448] "Notes des Conférences du Bon Père Chaminade: 4 mai au 27 août 1843 à Ste. Anne," notes by Bonnefous, pp. 64-65.
For French text, cf. Chapter II, note 61
[449] Cf. Brémond, *op. cit.*, IX, pp. 1 ff.
[450] *Ibid.*, p. 3.

Though he is of a later age, Father Chaminade belongs to this same group. For him too "this sacrament summed up the teachings of Jesus Christ";[451] in it he found "the whole economy of our justification."[452] The explanation of its doctrine was an integral part of his retreat plans — sometimes the whole of them — and the renewal of the promises of Baptism was always the concluding ceremony of these retreats as well as a prominent feature of many of the ceremonies of his flourishing Sodality.

For these writers, as well as for Father Chaminade, the great significance of the sacrament of Baptism rested in the fact that it was a spiritual **regeneration.** Born as we are with original sin on our souls and lacking the life of grace, we need a second birth in order to become again children of God.

> As heirs of the disgrace of a guilty father, we are "by nature the children of wrath."[453] But Baptism gives us a new birth, a new life, the spiritual life of the soul. God adopts us and numbers us among His children.[454]

Taking as his text the words of St. Paul in the epistle to the Ephesians, "created in Christ Jesus,"[455] Father Chaminade comments:

> We must distinguish two beings in us, the natural being and the spiritual being. The spiritual being, or image of God in the supernatural order, was wiped out by sin. Accordingly there arises the necessity of a second creation which takes place at baptism.[456]

Finally, in a series of notes on "Spiritual Regeneration" Father Chaminade explains the important quotation from the Gospel of St. John:

[451] *Retreat of 1834: notes by Fontaine* (Rome: Archives of the Society of Mary, Box 10), p. 17.
ce sacrement aussi renferme la doctrine de J.-C.

[452] Chaminade, "Sermon pour la Résurrection de J.-C.," *Notes for instructions, cahier gris, no. 3,* p. 119.
toute l'économie de notre justification.

[453] Eph. II, 3.

[454] Chaminade, "Manuel de Direction à la vie et aux vertus Religieuses de la Société de Marie" (1829), *notebook F,* p. 2.
Héritiers de la disgrâce d'un père coupable, nous étions des enfants de colère par notre nature. Mais le Baptème nous donne une nouvelle naissance, une vie nouvelle, la vie spirituelle de l'âme. Dieu nous adopte et nous met au nombre de ses enfants.

[455] Eph. II, 10.

[456] Chaminade, "Plan d'un sermon pour la Nativité de la Ste Vierge," *Notes for instructions: cahier cartonné, no. I,* p. 90.
Il faut distinguer deux êtres en nous, l'être naturel et l'être spirituel; l'être spirituel, ou l'image de Dieu dans l'ordre surnaturel a été aneanti par le péché; de là la nécéssité d'une 2de création, qui a lieu au Baptème.

> Unless a man be born again of water and the Spirit, he cannot enter the kingdom of God.[457]
>
> The expression "born again" supposes that man had first of all received the supernatural being, but that he had lost it or that he had destroyed it.
>
> Our Saviour here opposes spiritual generation to carnal generation which cannot be repeated. By the latter we are born "children of wrath"; by the former, so necessary, children of God and Christians. As in the generation of the flesh, this spiritual generation is accomplished by two principles, water and the Holy Spirit, which act as father and mother.[458]

This comparison of natural generation with the supernatural generation of Baptism is developed at length in Father Chaminade's essay: "The Practice of Mental Prayer."

> When we say that our soul is regenerated by Baptism we understand that our soul receives inclinations and impressions entirely different from those of the first generation. By the first generation the soul had those unhappy inclinations which lead to sin, to the world, to creatures. On the contrary, by the generation of Baptism it receives new and entirely different impressions and inclinations which lead to the love of God and His religion, to separation from creatures, and to the search for the things of heaven. Since Baptism, man is no longer our father, nor the flesh our mother and we ought never to follow our evil inclinations. For by Baptism we call God our Father, which He is in truth, because by Baptism He gave us His Spirit, His nature and His divine life. In the first generation, the devil is properly the father of man, sinner in Adam, because in him he has sowed his life and evil inclinations which since have been transmitted to us by birth (John VIII, 44). In the second generation, things are entirely different, for here the eternal Father is our father who communicates to us His inclinations, His sentiments, His holiness by virtue of His Spirit whom He gives us and who is in us the principle of the holy and divine life which

[457] John III, 5.

[458] Chaminade, "De la régénération Spirituelle," *Notes for instructions : petites feuilles détachées*, p. 174.

L'expression *renatus* suppose que l'homme avoit d'abord reçu l'Etre spirituel; mais qu'il avoit perdu ou plutôt *qu'il avoit* été détruit etc.

Notre-Seigneur oppose ici la génération spirituelle à la génération charnelle, qui ne peut pas être réitérés. Par celle-ci nous naissons enfants de colère. Par celle-là, si necessaire, enfants de Dieu et Chrétiens. Comme la génération de la chair se fait par deux principes, l'eau et le St. Esprit, agissant comme père et mère.

then shines forth in our works now similar to those of God and glorifying Him on earth.[459]

It is important to note, however, that this regeneration of Baptism takes place in the soul and not in the body.

> The Holy Spirit is not in us to produce this effect (regeneration) in our flesh. He has not come to operate this change in your body, but in the very core of your soul. Sometimes, it is true, the Holy Spirit instills in the flesh the inclinations that He has infused in the soul and plunges the body in the same sentiments with which He has filled the soul, but He does so rarely and only in passing. Understand well, then, that Baptism does not make its impression in the body; it does not regenerate the flesh, but the spirit. It is our soul which receives the inclinations of the Spirit; it is she who receives His new impressions, it is she who is plunged in His sentiments, in a word, it is she who is regenerated by Baptism.[460]

But though this regeneration takes place only in the soul, the exclusion of the body from Baptism's justifying action is no indication

[459] Chaminade, "Pratique de l'oraison mentale," *notebook JJJ*, p. 38.

Quand on dit que notre âme est régénérée par le Baptéme on entend que notre âme reçoit des inclinations et des impressions toutes différentes de celles de la première génération. Par sa première génération l'âme avait des inclinations malheureuses qui la portait tout au péché, toute à la terre et aux créatures, au contraire par la génération du Baptème, elle reçoit des nouvelles impressions et les inclinations toutes diverses qui la portent à l'amour de Dieu et à sa religion, à la séparation des créatures et à la recherche des choses du ciel. Depuis le Baptème l'homme n'est plus notre père, ni la chair notre mère, et nous ne devons plus suivre les mauvaises inclinations. Mais par le Baptème nous appelons Dieu notre père et il l'est en vérité; parceque par le Baptème il nous communique par son ésprit sa nature et sa vie divine.

Dans le première génération le Démon est proprement le père de l'homme pécheur en Adam, à cause qu'en lui il a semé sa vie et ses mauvaises inclinations qui depuis nous ont été transmises dans notre naissance (Jn 8.44). Dans la deuxième génération il en va tout autrement à cause qu'en cette génération le père éternel est notre père qui nous communique ses inclinations, ses sentiments, sa sainteté par la vertu de son esprit qu'il nous donne et qui est en nous le principe de la vie sainte et divine qui éclate ensuite dans nos œuvres, semblable à celle de Dieu, qui le font glorifier sur la terre.

[460] *Ibid.*, pp. 37-38.

Le St. Esprit n'est pas en vous pour produire cet effet dans votre chair, il ne vient pas pour opérer ce changement dans votre corps, mais bien dans le fond de votre âme, quelque fois cependant le St. Esprit épanche dans la chair les inclinations qu'il a répandu dans l'âme et abreuve notre corps du même sentiment dont il remplit notre cœur, mais c'est rarement et seulement en passant. Comprenons donc bien que le Baptème ne fait pas son impression dans le corps; il ne régénère point la chair, mais l'esprit. C'est notre âme qui reçoit les inclinations de l'esprit, c'est elle qui reçoit ses nouvelles impressions; c'est elle qui est abreuvée de ses sentiments; enfin c'est elle qui est régénérée par le Bapteme.

that the body is to be left forever outside of the influence of the Holy Spirit whom we receive in this Sacrament.

> By Baptism the spirit of man is regenerated and receives new inclinations. It receives these inclinations from Jesus Christ in place of those of Adam with which it was filled by its union with the cursed flesh descended from Adam. Yet we should regret that being already children of God in spirit. we are not so in the body, that our flesh has not yet received the inclinations of our Father, and that it does not yet participate in those of our spirit.[461]

It is, in fact, on the regeneration of the body, on its full and entire submission to the movements of the Holy Spirit, that all progress in the spiritual life depends. The grace of Baptism prepares us for this work.

> Does the grace of the sacrament forearm us against these fatal tendencies (the remains of original sin)? Yes, it furnishes remedies proportionate to our evils and these remedies proceed continually from the grace that regenerates us.[462]

The sacrament of Baptism regenerates out souls wholly and completely in the divine life, in the life of grace. By it our souls are put into perfect conformity with Jesus Christ. Yet despite this total regeneration of the soul, Father Chaminade compares our spiritual state at that time to infancy!

> With the grace of Baptism we receive the Holy Spirit to form us in the quality of the spiritual infancy of Jesus Christ, or in the words of St. Peter, "as new born babes."[463] It is the grace of Baptism which by the operation of the Holy Spirit brings us into spiritual conformity with the state of the Holy Infancy of Jesus Christ.[464]

[461] Chaminade, "Manuel de Direction à la vie et aux vertus Religieuses de la Société de Marie" (1829), *notebook F*, p. 5.

Par le Baptème l'esprit de l'homme est régénéré en sorte qu'il reçoit des inclinations nouvelles. Il reçoit des inclinations de J.-C. au lieu de celle d'Adam, dont il était rempli par le commerce avec la chair maudite descendue d'Adam. Nous soupirons de ce qu'étant déjà enfants de Dieu dans l'esprit, nous ne le sommes pas encore dans nos corps: de ce que notre chair n'a pas encore reçu les inclinations de notre Père et de ce qu'elle n'est point participante de celles que notre esprit possède.

[462] Chaminade, "De la Conception de la Ste. Vierge," *Notes for instructions: cahier cartonné, no. 3*, p. 64.

Mais la grâce du sacrement ne nous premunit-elle pas contre ces impressions funestes? Elle fournit des remèdes proportionnés à nos maux, et ces remèdes procèdent toujours de la grâce qui nous régénère.

[463] 1 Peter II, 2.

[464] Chaminade, "Manuel de Direction à la vie et aux vertus Religieuses de la Société de Marie" (1829), *notebook F*, p. 9.

Why this terminology? The answer is evident. It refers to the regeneration that is to take place in our bodies rather than to that in our souls. The latter is instantaneously complete at the moment of Baptism, but that of the former requires time and slow development. It is the gradual victory of the spirit over the body. It is to this regeneration that Father Chaminade is referring when he says that "grace operates in us by degrees and very slowly"[465] or that the spiritual life "has its different ages by which it arrives at its perfection."[466] Thus, we attain the full maturity of Christ when we attain the state of the dead Christ, that is, when we have dealt a death blow to the rebellion of the body and brought it completely under the sway of grace and the Holy Spirit.

It is in this way that Baptism "sums up the teachings of Jesus Christ."[467] "Let us then study it," observes Father Chaminade, "and seek to know, first, its effects, secondly, its obligations, and thirdly, its excellence."[468]

As for its effects, this sacrament "produces two principal ones, namely, death and life."[469]

> We can distinguish then two very distinct effects of the grace of Baptism: death to sin and the new life according to which we must conduct ourselves.[470]

This double effect is a participation in the mysteries of Christ's death, burial, and resurrection.

> A mystical death, burial, and resurrection is operated by the grace of baptism and symbolized by its holy ceremonies. The grace of Baptism unites us to Jesus Christ dead and risen again,

Avec la grâce du Baptème nous recevons le St. Esprit, mais pour nous former en qualité d'enfant spirituel de J.-C. *Quasi modo geniti infantes.* C'est la grâce du Baptème qui se developpe en nous par l'opération du St. Esprit pour nous conformer spirituellement à l'état de la divine enfance de J.-C.

[465] Cf. note 444.

[466] Chaminade, "Sermon pour la Résurrection de J.-C.," *Notes for instruction: cahier gris, no. 3,* p. 119.

elle a ses differents âges par lesquels elle arrive à sa perfection.

[467] Cf. note 451.

[468] *Retreat of 1834: notes by Fontaine,* p. 17.

Etudions le donc et cherchons à connaître premièrement ses effets, 2e ses obligations, 3e son excellence.

[469] *Ibid.*

Il en produit 2 principaux qui sont la mort et la vie.

[470] Chaminade, "Sermon pour la Résurrection de J.-C.," *Notes for instructions: cahier gris, no. 3,* p. 119.

Nous distinguons donc deux effets bien distincts de la grâce du Baptème: la mort au péché et la nouvelle vie dans laquelle nous devons marcher.

to Jesus Christ as He is. Death to sin and the life of grace are inseparable in the baptized. Jesus Christ does not give Himself by halves.[471]

This mystical death and resurrection which takes place in the soul at the moment of Baptism is represented in the very ceremonies of the sacrament.

Baptism is a spiritual death.
Baptism is a spiritual resurrection.
First, a spiritual death, because we have been buried in water to die with Jesus Christ. "For we were buried with him by means of Baptism unto death."[472]

Secondly, a spiritual resurrection, because after having been buried under the water we come out of it again as from our tomb in order to live a new life, just as Jesus Christ, after having been buried, rose again for the glory of His Father and lived a new life. "As Christ has risen from the dead through the glory of the Father, so we also may walk in newness of life."[473]

But this sacrament does not only signify these mysteries; it actually operates them in us.

Because Baptism is a sacrament of the New Law, it produces what it represents and signifies, so that at the same time that it represents in us the mysteries of the death and resurrection of Jesus Christ, it at the same time produces the effects of these mysteries.[474]

[471] *Ibid.*
Mort, sépulture et résurrection mystiques opérées par la grâce du Baptème et figurées par ses stes. cérémonies. La grâce du Baptème nous unit à J.-C. mort et réssuscité, à J.-C. tel qu'il est. La mort au péché et la vie de la grâce sont inséparables dans les baptisés: J.-C. ne se communique pas à demi.
[472] Rom. VI, 4.
[473] *Retreat of 1834: autographic notes*, p. 5.
Le Baptème est une mort spirituelle.
Le Baptème est une résurrection spirituelle.
1° une mort spirituelle: parceque nous y avons été ensevelis dans les eaux, pour mourir avec J.-C. Consepulti sumus cum illo per Baptismum in mortem.
2° C'est une résurrection spirituelle: parcequ'apres avoir été ensevelis sous les eaux, nous en sommes sortis, comme de nos sépulcres, pour vivre d'une vie nouvelle, de même que J.-C., après avoir été enseveli, est réssuscité pour la gloire de son père, et vit d'une vie nouvelle. ut quomodo Christus surrexit a mortuis per gloriam patris, ita et nos in novitate vitae ambulemus. (Rom. VI, 4.)
[474] *Ibid.*, p. 6.
parceque le Baptème est un sacrement de la loi nouvelle, il produit ce qu'il représente et signifie en même temps qu'il représente en nous les mystères de la mort et de la résurrection de J.-C. il produit aussi en nous les effets des mêmes mystères.

And it is because of this conformity to the states of death and resurrection of Jesus Christ in Baptism that Father Chaminade remarks in speaking of the Holy Innocents, "Baptism of blood does not become efficacious from the desire for baptism of water, but from its conformity to the death of Jesus Christ, of which Baptism of water is the mystical representation."[475]

These effects of the sacrament of Baptism give rise in us to two parallel obligations, namely, "to die unceasingly to sin and to live the life of grace."[476]

> First, to die unceasingly to sin. It is true that by Baptism sin is made to die in me, that is, in my soul which was sullied and which grace has purified. But not in my body, in my flesh which is still corrupted and which unceasingly revolts against the spirit. Now, it is to this disorder of nature that I must die continually. It is the obligation which Baptism imposes on me... The views of Jesus Christ ought to be as so many nails with which I crucify the contrary views of fallen nature: thus, by humility I will nail down pride, etc.
>
> Secondly, to live the life of grace. "Alive to God,"[477] that is, in the state of grace. Alive for God, that is, glorifying Him by our conduct, continually advancing in perfection.[478]

And just as the effects of Baptism were symbolized in the liturgical ceremonies, so also its obligations are likewise represented.

> Two crosses are made with oil, one over the heart and the other on the shoulders in order to indicate the effect of the Holy Spirit. The oil represents the Holy Spirit. The cross over the heart signi-

[475] Chaminade, "De la fuite en Egypte et du Massacre des innocents," *Notes for instructions: cahier gris, no. 3,* p. 69.

Le Baptème de sang ne prend pas son éfficacité du desir du baptème d'eau, mais de la conformation à la mort de J.-C. dont le Baptème d'eau est la représentation mystique.

[476] *Retreat of 1834: notes by Fontaine,* p. 19.

1e mourir sans cesse au péché 2e vivre de la vie de la grâce.

[477] Rom. VI, 11.

[478] *Retreat of 1834: notes by Fontaine,* pp. 19-20.

1e Mourir sans cesse au péché: il est vrai que le Baptème a fait mourir le péché en moi, c'est-à-dire dans mon âme qui en étoit souillée et que la grâce a purifiée mais non pas dans (mon) corps, dans ma chair qui est toujours corrompue et qui sans cesse se révolte contre l'esprit. Or c'est à ce dérèglement de la nature qui je dois mourir continuellement, et c'est l'obligation que m'impose le baptème... Les sentiments de J.-C. doivent être comme autant de clous avec lesquels je crucifie les sentiments contraires de la mauvaise nature; ainsi l'humilité clouera l'orgueil, etc.

2e Vivre de la vie de la grâce. Vivant à Dieu, c-à-d, en état de grâce. Vivant pour Dieu, c-à-d, le glorifiant par notre conduite, avançant toujours dans la perfection.

fies the love of the cross, because the heart is the seat of love; and that made on the shoulders signifies the strength to carry the cross, for the shoulders are the seat of man's strength.[479]

The consideration of the effects and the obligations of the sacrament of Baptism leads us inevitably to an appreciation of its excellence. Here, Father Chaminade appeals to St. Augustine for expression:

> St. Augustine has set down in detail the beautiful prerogatives which we receive in Baptism: "See, my brothers, what an abundance of favors are conferred on you in Baptism; not only are you freed of the slavery of the devil, but saints as well; not only are you sanctified, but even made the children of God and the brothers of Jesus Christ; not only children of God, but heirs and coheirs of Jesus Christ; not only coheirs of Jesus Christ, but the members, the temple, the organs of the Holy Spirit."[480]

This excellence stems from the grace of Baptism for "by the infusion of this grace there follows union with Jesus Christ, incorporation, adoptive filiation, which makes us participants of the divine nature. God has redrawn in the depths of our souls His image and His resemblance which sin had erased and this redrawing has made us agreable to His Divine Majesty in His Son."[481] In short, the excellence of Baptism consists in this that by it we begin "to live the very life of Jesus Christ."[482]

[479] Chaminade, "Practique de l'oraison mentale", *notebook JJJ*, p. 39.
On fait deux croix avec de l'huile, l'une sur le cœur et l'autre sur les épaules, pour nous marquer l'effet du St. Esprit. L'huile représente le St. Esprit. La croix sur le cœur signifie l'amour de la croix, parceque le cœur est le siège de l'amour; et celle qu'on fait sur les épaules signifie la force de porter la croix à cause que les épaules sont le siège de la force de l'homme.

[480] Chaminade, "Manuel de Direction à la vie et aux vertus Religieuses de la Société de Marie" (1829), *notebook F*, pp. 2-3.
St. Augustin fait ainsi le détail des belles prérogatives que nous recevons au baptême. Videte fratres quales sint baptismi largitatis. Non solum liberi, sed et sancti. Non solum sancti, sed et filii sed et fratres Christi. Non solum filii sed et heredes, sed coheredes Christi. Non solum coheredes sed et membra, sed et templum, sed et organa spiritus Sancti. Agnosce, o christiane, dignitatem tuam!

[481] *Retreat of 1834: autographic notes*, p. 7.
par l'infusion de sa grâce, fruit de la mort et passion de J.-C. de là, union à J.-C. incorporation, filiation adoptive, qui nous rend participants de la nature divine. Dieu a retracé dans le fond de notre âme son image et sa ressemblance, que le péché avoit effacée; et par ce retracement, il vous a rendu agréable à sa divine Majesté en son très cher fils.

[482] Chaminade, "Renouvellement des vœux de Bapteme," *Notes for instructions: grandes feuilles détachées, folder no. 3*, p. 1525.
vivre de la propre vie de J.-C.

B. Confirmation

The graft which unites us to Christ is Baptism, but once the graft is made it must "grow firm and be strengthened."[483] This consolidation of our union with Christ is achieved in the sacrament of Confirmation. By Baptism we are put into the state of the Holy Infancy and its grace "is, as it were, a divine milk with which the Holy Spirit nourishes us spiritually."[484] The grace of Confirmation, on the other hand, "is, as it were, a solid food, which by the proportionate operation of the Holy Spirit makes us grow spiritually in Jesus Christ to the age of maturity."[485]

This action of the Holy Spirit is represented in the ceremony of the sacrament.

> The imposition of hands signifies... that he is chosen by God in a special way and that he ought to be led and directed by the hand, as it were, as one of His children who has received a more abundant participation in the spirit of adoption.[486]

"The effects of Confirmation," says Father Chaminade, "is a grace and a character which renders us perfect Christians and soldiers of Jesus Christ."[487] This quality of perfection consists in two things:

> The first: It is by this sacrament that the Holy Spirit purges, cleans, sanctifies, perfects, and consecrates a soul so nobly that He puts it, by His divine and secret operations, in the immediate disposition for receiving the Sacred Body of Jesus Christ. The second: Confirmation renders a soul strong and generous so that it can support its cross and all kinds of adversity.[488]

[483] Cf. note 448.

[484] Chaminade, "Manuel de Direction à la vie et aux vertus Religieuses de la Société de Marie" (1829), *notebook F*, p. 9.

Cette grâce du Baptême n'est que comme (un) lait divin dont le St. Esprit nous nourrit spirituellement.

[485] *Ibid.*

La grâce de la Confirmation est comme une nourriture solide qui par l'opération proportionée du St. Esprit nous fait croître spirituellement en J.-C. jusqu'à l'âge de maturité.

[486] Chaminade, "Cérémonies de la Confirmation," *Notes for instructions: cahier gris, no. 5*, p. 59.

L'imposition des mains signifie... 3° qu'il est choisi de Dieu d'une manière particulière et qu'il doit en être conduit et dirigé comme par la main, comme un de ses enfants qui a reçu une participation plus abondante de l'esprit d'adoption.

[487] Chaminade, "Instruction sur la Confirmation," *Notes for instructions: cahier gris, no. 5*, p. 55.

L'effet de la Confirmation est une grâce et un caractère qui nous fait parfaits chrétiens, soldats de J.-C.

[488] *Ibid.*, p. 56.

1° C'est par ce sacrement que l'Esprit St. purge, nettoye, sanctifie, perfectione, et consacre une âme si noblement qu'il la met par ses opérations

C. Holy Eucharist

Finally there is the Eucharist, the sacrament of sacraments, the most important for the spiritual metabolism of the Mystical Body. The Holy Eucharist is best considered under its two principal aspects: that of sacrament, by which is understood the Divine Presence and its role as the nourishment of the members of the Mystical Body, and as a sacrifice, that is, the Mass.

Considered as a sacrament, the Eucharist represents the consummation of our incorporation in Christ begun at Baptism, for "by Baptism, which incorporates us in Christ, we partake spiritually of Him, while in the Blessed Sacrament of the Eucharist we partake corporally."[489]

> This is the proper effect of the Sacrament wherein man becomes not only of one spirit with Jesus Christ, but, in a way, even of one body. According to the Apostle, "Because the bread is one, we though many, are one body, all of us who partake of the one bread."[490]
>
> 1. union according to the spirit. "He who cleaves to the Lord is one spirit with Him."[491]
>
> 2. union according to the flesh. "Because we are members of his body, made from his flesh and his bones."[492]
>
> We can say then: "It is now no longer I that live, but Christ lives in me."[493] We are incorporated in Christ. This incorporation, according to St. Paul, begins with Baptism: "We were all baptized into one body,"[494] and is consummated by the Eucharist: "He who eats my flesh and drinks my blood, abides in me and I in him."[495]

divines et secrètes dans la dernière disposition de pouvoir approcher du sacré corps de J.-C. . .

La 2ee, la Confirmation rend une âme forte et généreuse pour supporter toute sorte d'adversités, de croix, etc.

[489] Chaminade, "Sur l'Assistance au St. Sacrifice de la Messe," *Notes for instructions : cahier cartonné, no. 4,* p. 11.

et nous le mangeons spirituellement par le Baptême, qui nous incorpore à lui; et corporelement dans le St. Sacrement de l'Eucharistie.

[490] 1 Cor. X, 17.

[491] 1 Cor. VI, 17.

[492] Eph. V, 30.

[493] Gal. II, 20.

[494] 1 Cor., XII, 13.

[495] John VI, 57.

Chaminade, "Méditations sur la St. Communion," *Notes for instructions : cahier gris, no. 3,* pp. 227-229.

C'est l'effet propre de ce Sacrement, par lequel l'homme devient non seulement un même ésprit avec J.-C. mais en quelque manière une même chair.

The excellence of the Blessed Sacrament lies in this that while the other sacraments bring us the grace of Christ, the Eucharist gives us Christ Himself.

> His flesh is united to the divinity in unity of person and He gives us this divine flesh to eat in order to nourish us and to incorporate us in Him. With His flesh He gives us His humanity, His divinity, His person — God, whole and entire, for He is but one and inseparable.[496]

Now, the Mystical Body is constituted by "the union of Christ's divine humanity with the members,"[497] and nowhere does this union achieve greater intimacy than in the reception of the Holy Eucharist. Hence this sacrament has a special excellence in regard to the Mystical Body.

> By the worthy reception of His natural Body, we become the members of His Mystical Body in a more excellent way than by any other sacrament.[498]

This special excellence of the Eucharist in establishing the greatest intimacy between the members of the Mystical Body and Christ is due to the activity of the Holy Spirit who makes this union possible.

> It is principally by Holy Communion that this Spirit begins to reign in our hearts. For just as our soul begins to animate the

Nous ne formons selon l'Apôtre, qu'un même corps, nous nourrissant du même pain et du même calice. 1° union selon l'ésprit, celui qui s'attache au seigneur devient en même esprit avec lui. 2° selon la chair. Nous sommes les membres de son corps, formés de sa chair et de ses os. Nous pouvons dire: non, ce n'est plus moi qui vis, mais c'est J.-C. qui vit en moi. Nous sommes incorporés à J.-C. Cette incorporation est commencée par le baptème, selon ce qui dit l'Apôtre: nous avons été tous baptisés pour ne former qu'un même corps. l'incorporation est consommée par l'Eucharistie. Celui qui mange ma chair demeure en moi et moi en lui.

[496] *Ibid.*, p. 207.

sa chair est unie à la divinité en unité de personne et il nous donne cette divine chair à manger, afin de nous en nourrir et de nous l'incorporer; et avec sa chair il nous donne son humanité, sa divinité, sa personne, Dieu tout entier; car tout cela n'est qu'un et inséparable.

[497] Chaminade, "Sur l'Assistance au St. Sacrifice de la Messe," *Notes for instructions: cahier cartonné, no. 4,* p. 14.

La profondeur de l'amour de J.-C. c'est l'union de sa divine humanité avec les membres de son église.

[498] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR,* p. 39.

Par la digne réception de son corps naturel, nous devenons les membres de son corps mystique d'une manière plus excellente que par aucun autre sacrement.

Father Chaminade is here quoting: L. Vaubert, *La Dévotion à Notre-Seigneur Jésus-Christ dans L'Eucharistie,* p. 12.

> food which we consume at the moment it is united to the body, so the Spirit who animates the Humanity of the Savior and who is, as it were, the soul of His soul, begins to animate us as soon as we become His members by Communion. And just as our natural spirit spreads from the head into the whole body to give it movement and life, so in the Mystical Body of Christ, the Holy Spirit descends from the Head to all the faithful who are His members to give them divine life.[499]

Because of this excellence and because "Holy Communion is the true nourishment of Christians, the true bread of life, the desire for Communion", sometimes called **spiritual communion**, "cannot replace the actual reception of Communion." Nevertheless, we should make use of this practice when we are unable actually to communicate for "spiritual communion is a notable help toward total union."[500] In spiritual communion, the grace of Christ comes to us

> in proportion to our mortification of the old man and our fidelity in renouncing ourselves and our secret self-seeking. It depends as well on our sentiments of faith, charity, and humility.[501]

But Father Chaminade insisted less on the practice of spiritual Communion than on its actual reception. In an age when daily Communion was almost unknown and frequent Communion rare, he was exceptionally liberal. Pointing out that the Eucharist is necessary for the maintenance of our union with Christ in the Mystical Body he asks: "How many times must we receive the Holy Eucharist in

[499] *Ibid.*, p. 40.

C'est principalement par la Communion que le Sauveur fait règner cet Esprit dans nos cœurs. Car de même que notre âme commence d'animer la nourriture que nous avons prise du moment qu'elle est unie à notre corps, de même, l'Esprit qui anime l'Humanité du Sauveur, et que est comme l'âme de son âme, commence à nous animer aussitôt que, par la Communion nous devenons ses membres; et de même que les ésprits animaux se répandent de la tête dans tout le corps naturel pour lui donner le mouvement et la vie, de même, dans le corps mystique de J.-C., le Saint-Esprit descend du Chef sur tous les fideles qui en sont les membres pour leur communiquer une vie divine.

Again Father Chaminade is quoting L. Vaubert, *op. cit.*, pp. 15-16.

[500] Chaminade, "De la practique de l'union à Jésus-Christ," *Notes for instructions: grandes feuilles détachées, folder no. 3*, p. 22 of the supplement.

La Ste Communion est la vrai nourriture de Chrétien, et le vrai pain de vie. Le désir de la Communion ne peut suppléer à la Communion réelle d'autant qu'on ne pourroit pas la recevoir... La Communion Spirituelle a de grands effets d'union totale.

[501] Chaminade, "Lettres de direction spirituelle au maîtres des novices d'Ebersmunster," *notebook RR*, pp. 54-55.

à proportion de la mortification du vieil homme et de la fidélité que nous avons à renoncer à nous-mêmes et à toutes les recherches secrètes de la nature; cela dépend aussi des sentiments de foi, de charité, d'humilité.

order to maintain it?" He uses no arithmetic in his answer but simply points out that because the Eucharist is the nourishment of our souls we should "show the same anxiety to receive it as we do to get nourishment for our bodies," for "without the Holy Eucharist, the spiritual life dies."[502]

The Holy Eucharist may also be considered under its sacrificial aspect, but in doing so we limit ourselves, as we did in treating its sacramental aspect, to Father Chaminade's consideration of its relation to the Mystical Body. This relation is expressed in two principal ideas, namely, that as members of the Mystical Body, as "other Christs," we are with Christ priests and victims at the Mass. Thus, in speaking of the manner of assisting at Mass, Father Chaminade distinguishes three ways:

> As witness, an honor which the Church reserves to the faithful. A witness of the most secret and most mysterious things that take place between God and man. Carry out this role of witness with a worthy respect for God...
> As minister, for we all offer the sacrifice with the priest, though we do not possess the character of the priest. Ours is "a royal priesthood"...[503]
> As victim. Since we make with Jesus Christ but one body it follows, says St. Augustine, that we are immolated with Him.[504]

We are priests with Christ. Great caution is necessary here for we must never confound the "royal priesthood" of the member of the Mystical Body with the sacramental priesthood of the ordained minister of the Church. It is only the latter who properly offers the Holy Sacrifice and then in virtue of the power conferred on him by the sacrament of Orders and not through any consensus of the faithful. Father Chaminade makes the same distinction and shows the same anxiety

[502] "Notes des Conférences du Bon Père Chaminade: 4 mai au 27 août 1843 à Sainte-Anne," notes by Bonnefous, p. 65.

Combien de fois faut-il recevoir la Ste. Eucharistie pour l'entretenir? Comme nous avons le soin de recevoir la nourriture pour le corps. Sans la Ste. Eucharistie on meurt de la vie spirituelle.

[503] 1 Peter II, 9.

[504] Chaminade, "Sur l'Assistance au St. Sacrifice de la Messe," *Notes for instructions: cahier cartonné, no. 4,* p. 4.

Comme Témoin, honneur que l'Eglise ne fait qu'aux fideles. Temoin de ce qui passe de plus secret et de plus mystérieux entre Dieu et les hommes... soutenez cette qualité de Temoin par un respect digne de Dieu... 2° comme ministre; car nous offrons tous le sacrifice avec le prêtre, sans être néanmoins revêtus du même caractère que le prêtre. Regale sacerdotium... 3° comme victime; et en effet puisque nous ne faisons avec J.-C. qu'un même corps, il s'en suit, dit St. Augustin, que nous sommes immolés avec lui.

to avoid confusion. "There are two kinds of ministers," he says, "the principal ones who offer the sacrifice, and the inferior ministers who prepare the victims, who perform less important functions."[505]

The principal minister at the Mass, he who alone can utter the words of consecration, is the ordained priest of the Church. He has a double function at Mass.

> The priest has a double function, namely, to represent Jesus Christ, the invisible priest, and to represent the Church, which is the Mystical Body of Christ. As representative of Jesus Christ, he does with Jesus Christ all that Jesus Christ has done with Himself on Calvary and that He continues to do on the altar... As representative of the Church and in virtue of his character, he offers both the natural body of Jesus Christ and His Mystical Body. As such, he speaks, not in his own name, but in the name of all. If he communicates, it is in the name of the Church and the Church participates in this communion. It is she who receives it in her breast as a milk which she uses to distribute to her children.[506]

The priest offers the Holy Sacrifice of the Mass in virtue of the sacrament of Orders which he has received, and the faithful offer it with him in virtue of the union which they have with him in Christ as members of the Mystical Body through the sacrament of Baptism.

> They are both priests and hosts at the same time, thus exercising the functions of the royal priesthood with which, according to the words of the Prince of the Apostles, they were invested in the sacrament of Baptism.[507]

[505] Chaminade, "Le Chrétien, Temple de Dieu," *Notes for instructions: cahier gris, no. 3,* p. 189.

Deux espèces de ministres, les principaux, qui offrent le sacrifice, les ministres inférieurs qui préparent les victimes, et font les fonctions moins importantes.

[506] Chaminade, "Sur l'Assistance au St. Sacrifice de la Messe," *Notes for instructions: cahier cartonné, no. 4,* p. 8.

Le prêtre a le double rapport de représenter J.-C., prêtre invisible, et de représenter l'Eglise qui est aussi le corps de J.-C... Comme représentant de J.-C., il produit sur J.-C. même tout ce que J.-C. a fait sur lui-même sur le calvaire et qu'il continue de faire sur l'autel... comme représentant de l'Eglise, au nom de l'Eglise et en vertu de son caractère, il offre et le corps naturel de J.-C. et son corps Mystique; aussi ne parle-t-il pas en son nom; mais au nom de tous... s'il communie, c'est au nom de l'Eglise, et l'Eglise participe à cette communion; c'est elle qui le reçoit dans son sein, comme un lait dont elle remplit des mamelles pour le distribuer à ses enfants.

[507] "Règlement Général: Novitiat de Saint-Laurent, Bordeaux," *notebook II* (Rome: Archives of the Society of Mary, Box 19), p. 84.

Ils sont en même temps prêtres et hosties, exerçant de la sorte le royal sacerdoce dont ils ont été revêtus, selon le Prince des Apôtres par le saint Baptême.

It is by the right which the Cross and Baptism has given us to be the children of God, the brothers of the Son, and the temples of the Holy Spirit that we offer this sacrifice and that we assist thereat.[508]

This priestly function of the members of the Mystical Body at Mass is summed up by Father Chaminade in his explanation of a later part of the Mass — the words: *per ipsum, cum ipso, et in ipso.*

All honor and glory to the Father, who gives us Jesus Christ, to the Son, who gives Himself as victim and nourishment, to the Holy Spirit, by whom the merits and the grace of the sacrifice reach our hearts; to the Father, to whom we immolate, to the Son, whom we immolate, to the Holy Spirit, by whom we sacrifice. *All honor and glory* to the Three Adorable Persons by Jesus Christ as mediator, with Jesus Christ, as victim, in Jesus Christ as priest and eternal pontiff; by Jesus Christ, in whose name we render glory to God, with Jesus Christ, with whose grace we live the life which honors God, in Jesus Christ, in whose Spirit we unite as members with their Head to pay God the tribute of satisfaction, of gratitude, and of love till the end of time.[509]

Our priestly function at the Mass extends also to the Communion.

Jesus Christ desires that all His members offer to God the victim of their salvation and that in order to be animated and sanctified they eat Him and consume Him on the altar of their hearts. He wishes that being united in the person of the priest to consecrate and offer this Victim, they be similarly united to share it. This adorable sacrifice is not only His, nor only the sacrifice of the priest. It is the sacrifice of the whole Church, the sacrifice of the Head and the members in which all those He animates ought to have the same part.

. . . . . .

[508] Chaminade, "Du signe de la Croix," *Notes for instructions : grandes feuilles détachées, folder no. 3,* p. 25, supplément.

C'est par le droit que la croix et le Baptème nous ont donnés d'être les enfants de Dieu, les frères du fils, et les temples du St. Esprit que nous offrons ce sacrifice et que nous y assistons.

[509] Chaminade, "Per ipsum, cum ipso, et in ipso," *Notes for instructions : grandes feuilles détachées, folder no. 3,* pp. 23-24 of the supplement.

Tout honneur et toute gloire au père qui nous donne J.-C.; au fils qui se donne comme victime et comme nourriture; au St. Esprit par qui les mérites et la grâce du sacrifice sont répandus dans nos cœurs; au père à qui nous immolons; au fils que nous immolons; à l'ésprit saint par qui nous sacrifions: *tout honneur et toute gloire* aux trois adorables personnes par J.-C. comme médiateur, avec J.-C., comme victime, en J.-C. comme prêtre et pontife éternel; par J.-C., au nom duquel nous rendons la gloire à Dieu, avec J.-C., avec la grâce duquel nous vivons de la vie qui honore Dieu; en J.-C., en l'esprit duquel nous nous unissons comme les membres au chef pour payer à Dieu le tribut de satisfaction de reconnaissance et d'amour *dans tous les siècles des siècles.*

> But perhaps our unworthiness does not allow us to communicate. Jesus Christ has found a way to make participants of His Body and Blood all those of His members whose hearts are united to His in His adorable sacrifice. The priest, chosen by Jesus Christ to be the minister of His sacrifice is at the altar the representative of the Church in the holy functions that he exercises. He does not communicate in his name alone, but in the name of the Church and all the faithful.[510]

Still the actual reception of Holy Communion by the faithful with the priest is most urgently desired.

> If by the communion of the priest the sacrifice of the Savior is perfected, that of the faithful, which cannot be separated from it, is not, if the victim is not received and consumed in his breast as it is in that of the minister of the Church. He participates in the grace of communion, but it is only from a brook as it were. He does not drink from the source.[511]

We share in the Mass not only as priests, but also as victims, for it is the wish of Christ "that we be with Him, as His living members, one and the same victim."[512] "The sacrifice of Calvary was the sacrifice of Jesus Christ alone. That of the Mass is our sacrifice. United to Jesus Christ we become with Jesus Christ, victims of the sacrifice."[513]

[510] Chaminade, "Sur l'Assistance au St. Sacrifice de la Messe," *Notes for instruction: cahier cartonné*, no. 4, pp. 16-17.

J.-C. veut que tous ses membres offrent à Dieu la victime de leur salut, et que tous, pour en être vivifiée et sanctifiés la mangent et la consomment sur l'autel de leur cœur. Il veut que tous étant réunis dans la personne du prêtre pour la consacrer et l'offrir, ils soient pareillement réunis pour y participer. Cet adorable sacrifice n'est pas seulement le sien, ni seulement le sacrifice du prêtre; c'est le sacrifice de toute son Eglise, le sacrifice du chef et des membres, auquel tous ceux qu'il vivifie doivent avoir la même part...

Mais notre indignité empêche de communier... J.-C. a trouvé un moyen merveilleux de rendre participants de sa chair et de son sang tous ceux de ses membres dont le cœur est uni au sien dans son adorable sacrifice... le prêtre choisi de J.-C. pour être le ministre de son sacrifice est à l'autel le représentant de l'Eglise dans les fonctions saintes qu'il exerce... il ne communie pas non plus en son nom, mais au nom de l'Eglise et de tous les fidèles.

[511] *Ibid.*, pp. 17-18.

Si par la Communion du prêtre le sacrifice du sauveur est parfait, celui du fidèle, qui ne doit pas en être séparé, ne l'est pas, si la victime n'est pas reçue et consommée dans son sein, comme elle l'est dans le sein du ministre de l'Eglise. S'il participe à la grâce de la communion ce n'est que par écoulement, il ne puise pas à la source.

[512] *Ibid.*, p. 14.

Il veut que nous soyons avec lui, comme ses membres vivants, une seule et même victime.

[513] *Ibid.*, p. 9.

Le sacrifice du calvaire étoit le sacrifice de J.-C. seul, celui de la Messe est notre sacrifice, unis à J.-C. nous devenons avec J.-C. victimes du sacrifice.

We have the honorable obligation to hear Mass because we are the mystical members of Jesus Christ and because we all are part of the victim immolated on the altar. You know that at the Holy Sacrifice of the Mass there are two kinds of victims, one interior and imperceptible, the other exterior and perceptible and the symbol of the former.

The perceptible victim is the Body and Blood of Jesus Christ hidden under the species of bread and wine. The interior and imperceptible victim is His Mystical Body; it is the Church composed of all the faithful. All Christians, says St. Augustine, are but one body and this body is the host of their sacrifice. The two bodies, mystical and natural, are, as it were, but two parts of the same victim. It follows then that whether we consider the perceptible Host or whether we consider the imperceptible one, it is solely the Son of God who is immolated to His Father in the sacrifice on our altars.[514]

How are we to be victims with Jesus Christ? Is this simply a catch phrase to hold our imagination but never to be translated to the practical? No, Father Chaminade had a definite meaning in mind.

The exterior and bloody sacrifice is not the only one of which Jesus Christ is our model on Calvary. The interior sacrifice of submission, of obedience to His Father's will, has never been interrupted. The character of the perpetual sacrifice of Jesus Christ is His perfect submission to the divine will. The first act of this sacrifice was to say to His Father on entering the world, "I come to do your will." The continuation of this sacrifice during His life was, as He Himself said, in doing whatever He willed. The

[514] Chaminade, "Pratique de l'oraison mentale," *notebook JJJ*, p. 48.
Nous avons l'honorable obligation d'entendre la messe que parceque nous sommes les membres mystiques de J.-C. et que nous faisons tous partie de la victime immolé sur l'autel. Vous savez qu'au saint sacrifice de la messe. il y a deux espèces de victimes, l'une intérieur et insensible, l'autre extérieur et sensible qui est le symbole de la première.

La victime sensible est le corps et le sang de J.-C. couvert des espèces du pain et du vin. La victime intérieure et insensible c'est son corps mystique, c'est l'église composée de tous les fidèles. Tous les chrétiens, dit St. Augustin, ne font qu'un corps et ce corps est l'hostie de leur sacrifice. Les deux corps, le mystique est le naturel, ne sont que comme les deux parties de la même victime. D'où il s'en suit que quoique nous (ne) considérions que l'hostie sensible, soit que nous considerions l'hostie invisible, c'est uniquement le fils de Dieu qui est immolé à son père dans le sacrifice de nos autels.

This distinction of Father Chaminade reflects that made by the scholastic theologians and St. Thomas. In each sacrament they distinguished the *sacramentum tantum*, the *res et sacramentum*, and finally the *res tantum*. In the sacrament of the Eucharist, the *sacramentum tantum* was the accidents of bread and wine which signified the *reality* of the Body and Blood of Jesus Christ contained in this sacrament. This reality in turn was the sign or symbol of a *further reality*, namely the Mystical Body of Christ.

consummation of this sacrifice was to say to God in accepting the chalice of His passion, "Father, ... not my will but thine be done,"[515] and to be obedient to His death on the Cross. The perpetuity of this sacrifice in heaven is to have but one will with His Father and on earth to go so far as to be dependent on creatures in order to reunite them all to Himself, if possible, in the perfect submission which is due the Sovereign Majesty of God... The sacrifice that He demands of His creatures, then, ought to be an interior one, as is His in the divine Eucharist. It ought to be more a sacrifice of their soul than their body, more the sacrifice of their natural inclinations and their earthly desires than their temporal goods, more the sacrifice of their will always submissive to the divine Will, always in complete conformity with the will of the Father as was Jesus Christ's.[516]

This interior sacrifice which we are to make is symbolized in the miracle of transubstantiation.

This miracle ought to produce in us a similar one, namely, the separation of our evil inclinations and vices from our soul, to which, one might say, they are joined as if to their substance. The word of God operates the first miracle in the Blessed Sacrament every day on our altars. It also operates the second, which is the end of the first, if we are obedient and if we cooperate with the grace whose fullness is in the Blessed Sacrament.[517]

[515] Luke XXII, 42.

[516] Chaminade, "Méditations sur la Ste. Communion," *Notes for instruction : cahier gris, no. 3,* pp. 200-211.

Le sacrifice extérieur et sanglant n'est pas le seul dont J.-C. nous donne le modèle sur le Calvaire. Le sacrifice intérieur de soumission et d'obéissance à la volonté de son père n'a jamais été interrompu. Le caractère du sacrifice perpétuel de J.-C. c'est sa parfaite soumission à la volonté divine. Le premier acte de ce sacrifice fut de dire à son père en entrant dans le monde: voilà que je viens pour faire votre volonté. La continuité de ce sacrifice durant sa vie, fut, comme il le disoit lui-même, de faire en toutes choses ce qui lui plaisoit davantage. La consummation de ce sacrifice fut de dire à Dieu en acceptant le calice de sa passion: Mon père, que votre volonté soit faite et non la mienne et de se montrer obéissant jusqu'à la mort de la croix. La perpétuité de ce sacrifice est de n'avoir dans le Ciel avec son père, qu'une seule et même volonté; et sur la terre de porter l'obéissance, jusqu'à dépendre de ses créatures, afin de les réunir toutes à lui, s'il est possible, dans la parfaite soumission qui est due à la souveraine Majesté de Dieu... Le sacrifice qu'il demande donc de ses créatures doit (être) tout intérieur, comme l'est le sien dans la divine Eucharistie: il doit être encore plus le sacrifice de leur âme que de leur corps, le sacrifice de leurs inclinations naturelles et de leurs désirs terrestres que des biens de la terre, le sacrifice de leur volonté toujours soumise à la volonté divine, toujours anéantie comme celle de J.-C. dans la volonté de Dieu.

[517] *Ibid.*, p. 215.

Ce miracle en doit produire en nous un semblable, savoir la séparation de nos mauvaises inclinations et de nos habitudes vicieuses, d'avec notre âme, à laquelle on peut dire qu'elles sont en quelque manière aussi attachées qu'à

Thus, says Father Chaminade, "just as Jesus Christ is exteriorly glorified by His death and interiorly glorified in His new life" so "the faithful Christian, united to Jesus Christ in His sacrifice, ought to be dead and living all at the same time... He should be dead to the world and to all that is weak and corruptible in his person; he should be living in Jesus Christ for God alone."[518]

> Exteriorly, he ought to be like the victim of the Old Law, and interiorly like the victim of our salvation under the sacramental species. The former were bound to the altar, made senseless, butchered, and burned in the holocaustal fire. This is the model of our sacrifice as to the exterior. The latter, without giving any sign of life, is nevertheless living the life of God. This is our model as to the interior.[519]

D. Marriage

This chapter would not be complete without a final word on the sacrament of Matrimony. Father Chaminade was noted for his work with young men and in the course of this work he had frequently to give them instructions on their Christian duties among which were those of marriage. There are among his notes several lengthy and very practical instructions on marriage, but Father Chaminade wished to go further than a set of dos and don'ts. He wanted to impress on these young men a high idea of the sublimity of marriage and to that end he called upon the doctrine of the Mystical Body.

"Marriage," he says, "is great only in the Church, the spouse of

leur substance. La parole de Dieu opère tous les jours sur nos autels dans le St. Sacrement ce 1er miracle; et elle opèreroit aussi en nous le 2de qui est la fin du 1er, si nous lui étions obéissants et si nous coopérions avec la grâce dont nous avons la plénitude dans le St. Sacrement.

[518] Chaminade, "Sur l'Assistance au St. Sacrifice de la Messe," *Notes for instructions: cahier cartonné, no. 4,* pp. 15-16.

par sa mort sensible, Dieu est extérieurement glorifié; il est intérieurement pas sa vie nouvelle.

Le Chrétien fidèle, uni à J.-C. dans son sacrifice doit être mort et vivant tout ensemble... il doit être mort au monde et à ce qu'il y a de fragile et de corruptible dans sa personne; il doit être vivant en J.-C. pour Dieu seul.

[519] *Ibid.*

Il doit être extérieurement comme les victimes de l'ancienne loi, et intérieurement comme la victime de notre salut, sous les espèces sacramentales. Celles-là étoient liées sur l'autel, elles étoient privées de l'usage de leur sens, elles étoient égorgées, elles étoient brulées du feu de holocaust; voilà le modèle de notre sacrifice, quant à l'exterieur. Celle-ci, sans produire au dehors aucun signe de vie, n'en est pas moins vivants de la vie de Dieu; voilà notre modèle quant à l'intérieur.

Jesus Christ; it is great only for the faithful, who are the members of the Mystical Body of Jesus Christ, for the greatness of this sacrament, which arises out of the union of Jesus Christ with human nature in the august mystery of the Incarnation, produces its admirable effects only in the children of the Catholic Church."[520]

> Marriage is the symbolical emblem of the alliance of Jesus Christ with His Church. It is from this fruitful principle that all the duties that we are to fulfill naturally flow. Look, my sons, at the engagement you are going to undertake. As Jesus Christ is Head of His Church, so the man is head of his wife. You must then be for her the model of all Christian virtues.[521]

Moreover,

> If God gives you children, it is not that you may adopt them for your own children, for your children will be called and will be, in fact, the children of God.[522]

* * *

Father Chaminade's treatment of the sacraments in his writings is an ascetical rather than a theological one. He is less concerned with the technical problems of the sacraments than with their function as the channels of the "grace-stream" of the Mystical Body. Therefore, the definition of the sacraments in general, their number, effects, and necessity received from him only a cursory consideration. He is more in his element when he considers the individual functions of the sacraments. He found St. Thomas' attribution to each sacrament of a special

[520] Chaminade, "Le Mariage," *Notes for instructions : grandes feuilles détachées, folder no. 3,* pp. 171-172.

Il n'est grand que dans l'église, l'épouse de J.-C.; il n'est grand que pour les fidèles qui sont les membres du Corps Mystique de J.-C. La grandeur de ce sacrement qui vient de l'union de J.-C. avec la nature humaine par l'auguste Mystère de l'Incarnation, ne produit ses admirables effets que sur les enfants de l'Eglise Catholique!

[521] Chaminade, "Du Mariage," *Notes for instructions: cahier gris, no. 5,* p. 115*b*.

Le mariage est l'emblème mystérieux de l'Alliance de J.-C. avec son Eglise. Voilà le principe fécond duquel découlent naturellement tous les devoirs que nous aurez à remplir. Voyez, Monsieurs, l'engagement que vous venez de prendre. Comme J.-C. est chef de son Eglise, l'homme est chef de sa femme. Vous devez donc être pour elle le modèle de toutes les vertus chrétiennes.

[522] Chaminade, "Le Mariage," *Notes for instructions : grandes feuilles détachées, folder no. 3,* p. 170.

si Dieu vous donne des enfants, ce ne sera que pour les adopter pour ses propres enfants: vos enfants seront appelés et seront en effet les enfants de Dieu.

grace for one of the periods or states of our spiritual life in perfect accord with his view of the whole development of our spiritual life, which he described in terms of a corporal one, and adopted it as his own. Three sacraments especially, because of their important role in the growth of the Mystical Body, recur in his writings. They are those of Baptism, Confirmation, and the Holy Eucharist.

Baptism was, in a way, the favorite sacrament of the members of the French School who saw summarized in it the whole of their views on the spiritual life. Their preoccupation with it constituted a veritable "devotion to Baptism," which is Bremond's term for their anxiety to propagate and inculcate the knowledge of its ceremonies and significance.

Father Chaminade shared this anxiety. With these writers of the French School he insisted on Baptism as a **regeneration** distinguishing between our natural being, which we receive at birth, and our supernatural being, which was lost in Adam and which must be restored to us in Baptism. This grace of regeneration has its effect in the soul alone. The regeneration of the body, which constitutes the basic work of the spiritual life, must be worked out slowly and painfully with the help of the graces received in Baptism.

Baptism has a double effect. By it we die to sin and begin to live the life of grace. This spiritual life and death is, as St. Paul points out, a participation in the death and resurrection of Christ. Moreover, it is symbolized in the very ceremonies of Baptism, for we are "buried" beneath the waters of the sacrament and rise again from them as if from our tomb to live the new life of grace. This double effect gives rise to a double obligation, namely to die to sin and to live the life of grace.

The excellence of Baptism lies in the fact that it makes us children of God and brothers, members and coheirs of Jesus Christ. By Baptism we are united to Christ and begin to live the very life of Christ.

While Baptism is the graft which unites us to Christ, Confirmation is the sacrament which strengthens this graft and makes it firm. Baptism puts us in the state of the Holy Infancy, but Confirmation makes us grow to maturity in the spiritual life. It is the sacrament of perfection, for it purges, cleans, sanctifies, perfects, and consecrates a soul at the same time that it makes it strong and generous and capable of bearing its cross.

The Holy Eucharist, which is the most important sacrament for

the spiritual metabolism of the Mystical Body can be considered first as a sacrament, and secondly, as a sacrifice.

As a sacrament it is the consummation of the union with Christ which we received in Baptism, for by Baptism we are united to Christ in spirit, while in the Holy Eucharist we are united to Him according to the flesh. Since the Mystical Body is constituted by the union of Christ's humanity with the members, this union achieves its greatest intimacy in the reception of the Holy Eucharist. Spiritual communion, or the desire for Communion, is a commendable practice when we are unable to communicate, but it can never replace the actual reception of Communion which is as necessary to our spiritual life as ordinary food is to our corporal life.

In considering the Sacrifice of the Mass, Father Chaminade liked to point out that the members of the Mystical Body are priests and victims with Christ. They are priests, not in the same sense or by the same means as the ordained minister of the Church, but in view of their union with Christ by Baptism. The priest at the altar represents them as well as Christ and they offer the sacrifice, consecrate, and communicate in him because they are united to him as members of the Mystical Body. In the same way, they are victims of the Sacrifice. Father Chaminade distinguishes between the exterior victim, Christ, and the interior one, the Mystical Body of Christ. These members are to translate their sacrifice into the practical by means of their submission to the divine will in imitation of Christ in the Blessed Sacrament.

CHAPTER VII

The Theological Virtues and the Mystical Body

OUTLINE

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c. Charity: Heals the Will.

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Each of the three preceding chapters has drawn a new parallel between the natural body of man and the Mystical Body of Christ. The natural body has a mother; so does the Mystical Body. The natural body has a soul; so does the Mystical Body. The natural body has veins and arteries to carry life-giving blood to all its parts. The Mystical Body too has its channels, the Sacraments, which carry grace to all its members. But in treating the work of the theological virtues in the growth of the Mystical Body, Father Chaminade makes no further parallel with the natural body in order to explain it. He states simply:

It can also be said that this union is formed by faith, by hope, by charity and by the word of God. We receive these virtues from Jesus Christ, who gives them to us in order that we might join Him and that we might dwell in Him and He in us.[523]

However, Father Chaminade does explain them in terms of another figure of our union with Jesus Christ, that of a temple.[524] In this figure Christ is compared to the cornerstone and we to the other stones. The cement which joins these stones, says Father Chaminade, is the virtues of faith, hope and charity.

The cement which joins all the stones of this temple is faith, hope and charity.[525]

But to continue the parallel with a natural body we might borrow from a modern author[526] whose comparaison can be adapted to fit the doctrine of Father Chaminade, and say that these virtues form the muscles, tendons and nerves of the Mystical Body. The task of the nervous system is to carry impulses from the head to all the members. Similarly, faith enlightens the members of the Mystical Body with divine truth and imprints in them the image of Christ, the Word of God. The muscles and tendons of the body have a double function, namely, to make it strong and to bind it firmly together. Hope is the virtue that makes strong our union with Christ by the sureness it gives of the promises of Christ and charity binds firmly together all the members in a union of love.

I. The Theological Virtues in General

Again we must indicate the limits of Father Chaminade's doctrine. His treatment of these virtues, while inspired by sound theology, was ascetical in its development. He is not occupied with the questions

[523] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, p. 43.

On doit dire aussi que cette union se forme par la foi, par l'espérance et par la charité et par la parole de Dieu. C'est de Jésus-Christ que nous recevons ces vertus; il nous les donne afin que nous allions à lui, que nous demeurions en lui et qu'il demeure en nous.

[524] 2 Cor. VI, 16.

[525] Chaminade, "Le Chrétien, temple de Dieu," *Notes for instructions : cahier gris, no. 3*, p. 188.

Ciment qui unit toutes les pierres de ce temple (2 Cor. VI, 16) à J.-C.: la foi, l'espérance, et la charité.

[526] Charles Grimaud, *Lui et nous : Un seul Christ* (Paris: Pierre Tequi, 1937), pp. 94-98.

of their object, their subject, their act, their end, or their relation to the other Christian virtues from a speculative point of view. He is concerned with them only as a means to union with Christ. He seeks to explain only how "by living faith, or by faith, hope and charity we accept Him and possess Him."[527]

"Are not all men called to this divine union?" he asks. He answers with another question. "Are not all men called to faith, hope and charity which are its three bonds?"[528] "All your happiness," he says in another place, "should be in your union with Our Lord Jesus Christ by faith and love."[529] He explains in summary how the exercise of these three virtues reduces itself to union with Christ.

> Faith affords us a large participation in the divine wisdom; hope an assurance of beatitude produced by the Holy Spirit; charity the love of God which inflames the heart. These three can be reduced to one, namely to that loving wisdom which enlightens the mind, reassures the memory, and fills the heart with holy delights. All of these goods are included in the possession of Jesus Christ.[530]

But the theological virtues are not only a means whereby we maintain our union with Jesus Christ; they help increase the intimacy of this union as well. "What means have we," asks Father Chaminade, "to maintain and even to increase in us total union with Jesus Christ?" "We have," he answers, "faith, always intimately united with hope, and charity."[531] And that statement is the sum of his whole doctrine

[527] Chaminade, "Notes sur l'amour de Dieu," *notebook HHHH* (Rome: Archives of the Society of Mary, Box 20), p. 19.

La foi vive, ou la foi, l'espérance et la charité nous le font accepter et posseder.

[528] Chaminade, "De la Transfiguration de J.-C.," *Notes for instructions: grandes feuilles détachées, folder no. 3,* p. 66.

Tous ne sont-ils pas appelés à l'union divine? Tous ne sont-ils pas appelés à la foi, à l'espérance, et à la charité qui en sont les trois liens?

[529] *Lettres de M. Chaminade,* III, p. 641.

[530] Chaminade, "De la très Sainte Trinité," *Notes for instruction: cahier gris, no. 1,* p. 207.

La foi nous attire une grande participation de la sagesse divine, l'espérance, une assurance du bonheur qui produit le St. Esprit, la charité, l'amour de Dieu qui embrase le cœur. Ces trois peuvent se réduire à un, à cette sagesse si amoureuse, qui éclaire l'ésprit, rassure la mémoire, et remplit le cœur de stes. délices... tous ces biens sont renfermés dans la possession de J.-C.

[531] Chaminade, "De la pratique de l'union à Jésus-Christ," *Notes for instructions: grandes feuilles détachées, folder no. 3,* p. 22 of the supplement.

Quel moyen avons nous d'entretenir et même d'augmenter en nous l'union totale avec J.-C. Nous l'avons par la foi intimement toujours unie avec l'espérance, *fides est sperandarum substantia rerum,* la charité.

on the theological virtues. They are for him the road to greater union with Jesus Christ.

But before going on to the consideration of these virtues in particular, it is well to point out a certain parallel they have with the Sacraments, for in showing the relation between these three virtues and the Persons of the Most Holy Trinity, Father Chaminade implies a relation between them and the three sacraments treated in the previous chapter. He states:

> The Father traces His image in us by faith; our alliance with Jesus Christ is the mainstay of our hope; and the indwelling of the Holy Spirit inspires charity in us.[532]

Now the Sacrament whereby the image of God is first drawn in us is Baptism which is intimately associated with the virtue of faith. Hope is a stabilizing virtue that gives strength to our union with Christ by faith just as the sacrament of Confirmation perfects the grace of Baptism and makes us strong and perfect Christians. Charity and the Eucharist go hand in hand for in both of these means to union with Christ it is the Holy Ghost, the substantial love of the Father for the Son, Who is the agent uniting us to Christ and to each other in Christ. To better characterize this relationship we might make a theological distinction and say that while the formation of the Mystical Body *ex parte Dei* takes place by means of the sacraments, this formation, *ex parte hominis* occurs by means of the theological virtues.[533]

II. The Theological Virtues in Particular

A. Faith

By faith Christ is conceived in us. At the Incarnation, says Father Chaminade, Mary "became associated in the eternal fecundity of the Father by her lively faith, together with an inconceivable charity, and engendered the humanity with which her adorable Son deigned to clothe Himself." "Faith," he continues, "also enables us to conceive

[532] Chaminade, "De la Mort des Justes," *Notes for instructions: cahier gris, no. 6* (Rome: Archives of the Society of Mary, Box 9), p. 70.

Le père trace son image par la foi; notre alliance avec J.-C. est le soutien de notre espérance; l'habitation du St. Esprit nous inspire la charité.

[533] This is the distinction made by F. Juergensmeier in *Il Corpo Mistico di Cristo come principio dell'Ascetica* (Brescia: Morcelliana, 1945), pp. 167-180.

Jesus Christ in ourselves: 'Christ dwelling through faith in your hearts'[534] ...'he gave the power of becoming sons of God to those who believe in His name'...[535] As Mary by her faith conceived Jesus Christ in the natural order, we too can truly conceive Him in the spiritual order by our faith."[536] During a conference given toward the end of his life, Father Chaminade in answer to the question, "How does one receive Jesus Christ?" replies: "By the faith that one has in Him. Faith and hope are the two hands of the soul."[537] Again in an essay on mental prayer he attributes the same power to faith:

> Faith multiplies the Christs of the Lord; it is faith which incorporates us in Jesus Christ, that makes us living members of the Mystical Body.[538]

To better explain his point Father Chaminade compares our union with Christ by faith with our union with Christ in the Eucharist.

> Do not be led to believe, my son, that if I attribute such wonderful effects to faith, I exclude the reception of the Holy Eucharist. On the contrary, it is by communion with Jesus Christ as victim immolated on the Cross that all these miraculous changes take place in Christian souls. But it is always faith which enables us to nourish ourselves with the sacred flesh and precious blood of Jesus Christ; it is by faith that our life becomes the life of Jesus Christ.
>
> When the substantial union ceases in him who has communicated, faith maintains a moral union between his will and Christ's so intimate that it is not at all surprising that there should be reciprocal influences which constitute a very real spiritual communion.[539]

This virtue of faith which maintains and even increases our union with Christ as members of His Mystical Body is defined by Father Chaminade as follows:

[534] Eph. III, 17.
[535] John I, 12.
[536] *Lettres de M. Chaminade*, V, p. 347.
[537] "Notes des Conférences du Bon Père Chaminade: 4 mai au 27 août 1843 à Ste. Anne;" notes by Bonnefous, p. 70.
Comment reçoit-on J.-C.? Par la foi que l'on a en lui, la foi et l'esperance, les deux mains de l'âme.
[538] Chaminade, "Oraison de foi et de présence de Dieu," *notebook EEE* (Rome: Archives of the Society of Mary, Box 19), p. 164.
La foi multiplie les Christs du Seigneur, c'est elle qui nous incorpore à J.-C., nous fait devenir les membres vivants de son corps mystique.
[539] *Lettres de M. Chaminade*, V, pp. 434-344.

> Faith is a light which God sends into our souls by which we believe firmly in God and in all that He has revealed even when we do not understand it.[540]

Theologians distinguish two of kinds faith: *fides informis* and *fides formata*.[541] Fides formata is faith informed and perfected by charity and fides informis is faith which lacks this perfection. It is only faith perfected by charity which has the power of incorporating us in Christ and of maintaining us as living members of the Mystical Body.

> No doubt it (faith) must be animated by charity. Faith should not only be a light in the mind but it should be in the heart as well. There must be in faith a disposition of the heart; love of truth. That is why you must savor what you believe. St. Paul tells us [542] that it is the faith of the heart which justifies us.[543]

Fides informis, or imperfect faith, however, does have the power of maintaining our union with Christ once it has been established, but it is not a living union. By imperfect faith we do indeed remain members of the Mystical Body but we are lifeless, paralyzed members.

> The Holy Spirit is as it were outside the heart of him who is in mortal sin. Nevertheless, the sinner who believes continues to be united to Jesus Christ, but as a paralyzed member.[544]

Furthermore, in treating of faith, Father Chaminade finds it impossible to abstract from historical circumstances and treat of faith solely as a virtue. Rather he immediately fits it into the divine plan as conceived by the French school of spirituality, for our justification which is achieved by faith cannot be fully explained except in the light of man's fall and God's plan for his redemption. And as it was

[540] Chaminade, "Des Vertus," *Notes for instructions : grandes feuiles détachées, folder no. 3*, p. 115.

La foi est une lumière que Dieu répand dans nos âmes, par laquelle nous croyons fermement en Dieu, et à tout ce qu'il a révélé, quand même nous ne le comprendrions pas.

[541] Cf. Summa Theologica, II II, Ques. 4, arts. 3 and 4.

[542] Gal. V, 6.

[543] *Retreat of 1827 : notes by Marres*, p. 12.

Sans doute il faut quelle soit animée par la charité. La foi ne doit pas être seulement comme une lumière dans l'ésprit mais elle doit être dans le cœur. Il faut une disposition du cœur qui soit elle-même foi; amour de la verité. C'est pourquoi il faut goûter ce que vous croyez. Aussi St. Paul nous dit que c'est la foi du cœur qui nous justifie.

[544] Chaminade, "Pratique de l'oraison mentale," *notebook JJJ*, p. 21.

Le St. Esprit est comme en dehors du cœur de celui qui est en péché mortel. Le pécheur néanmoins qui croit tient toujours à J. mais comme un membre paralysé.

the will of God that our salvation be accomplished through Jesus Christ, Father Chaminade points out that it is "faith in Jesus Christ" which justifies.

> Since this lamentable fall, faith in Jesus Christ has been indispensably necessary for salvation so that whoever has not believed in Him has not been saved.[545]

He explains:

> But I would like to know what **faith** is intrinsically, faith in itself. Faith is that intimate adhesion of the soul to the promise which God made to Adam that His Son would become man to save the human race. For Adam had lost for himself and for his posterity eternal happiness and he merited by his sin of disobedience to the Creator all the terrible effects of His justice. The promise of a God is as immovably subsistent as God Himself. Therefore, to believe in Jesus Christ is to admit Jesus Christ into the soul because the promise of a God is a reality. He who has a complete confidence in it, acts by it as being in himself. That is why the ancients were justified by their faith. Christians too are saved by their faith in the accomplishment of the promise.[546]

In the retreat of 1818, Father Chaminade explains at length how the light of faith unites us to Christ. He shows that the light of faith is the Word of God and how when the light of faith penetrates our soul it is in reality the Word of God come to dwell therein. Long as the quotation is we cannot but quote it in full:

> Faith is the conviction we have of a truth; the light of faith is the motive which produces this conviction. The light of human faith is reason, the word of man; hence, its uncertainties and all its imperfections. The light of divine faith, of the faith of God, is the Word of God Himself; it is the eternal production of His

[545] Chaminade, "Méthode d'oraison sur le symbole," *notebook EE*, p. 60.
Depuis cette lamentable chute, la foi en J.-C. a été indispensablement nécéssaire au salut; tellement que quiconque ne l'a pas crue n'a pas été sauvé.

[546] Chaminade, "De la foi qui justifie," *Notes for instructions : grandes feuilles détachées, folder no. 3*, p. 5 of the supplement.
Mais je voudrais savoir ce qu'est intrinsèquement *le foi*, la foi en elle-même? La foi est cette adhésion intime de l'âme à la promesse que Dieu fit à Adam, que son fils se feroit homme pour racheter le genre humain. (Adam pour lui et pour toute sa postérité avoit perdu le bonheur éternel et avoit mérité tous les effets de sa terrible justice par son péché de désobeissance à son Créateur.) La promesse d'un Dieu a une subsistence inébranlable, comme Dieu même. Croire en J.-C., c'est admettre J.-C. dans son âme, parce que la promesse d'un Dieu est une réalité. Celui qui y a une entière confiance, s'en sert, ou en use comme l'ayant en lui-même. Voilà pourquoi les anciens justes ont été justifiés par leur foi. Les Chrétiens sont sauvés par leur foi en l'accomplissement de la promesse.

entire being; it is His Son; it is Jesus Christ in as much as He is God. Therefore, Jesus Christ is called the Word, the Word of God.

When, then, the light of faith penetrates our soul, it is the Word of God Who comes to dwell therein. This is not simply imagination. The Apostle, that is the Holy Spirit in the mouth of the Apostle St. Paul, has revealed it to us: "Christ dwelling through faith in your hearts."[547]

We do not see Jesus Christ in our soul when we cause the light of faith to enter. It is, in fact, not as man, such as He is in the Holy Eucharist, that He dwells therein, but as the Word of God. But if we do not see Him there, we feel all the qualities that He attributes to Himself. "I am," says our Lord, "the way, and the truth, and the life."[548] In fact, by the light of faith and the faith which it produces in us, we come to know the truth of God, *veritas;* it animates us, it is our life, *vita;* it shows us what we must do, the road we must follow, *via.*

If the light of faith is the Word of God; if because of it the adorable Word comes to live within us; then we understand that faith, the conviction resulting from this light, is precisely the union of Jesus Christ with us, a union which goes so far as to transform us in Jesus Christ. By faith, in fact, as we have seen, our enlightened mind no longer thinks but as Jesus Christ thinks. It is Jesus Christ who unites Himself to our heart; by faith our guided will no longer acts but as Jesus Christ acts, it is Jesus Christ who united Himself to our will. Thus the new man is formed within us.[549]

[547] Eph. III, 17.

[548] John XIV, 6.

[549] *Retreat of 1818: notes by Lalanne* (Rome: Archives of the Society of Mary, Box 10), pp. 48-51.

La foi est la conviction que nous avons d'une vérité; la lumière de la foi est le motif qui nous donne cette conviction. La lumiere de la foi humaine, c'est la raison, la parole des hommes; de là ses incertitudes et toutes ses imperfections; la lumière de la foi divine, de la foi de Dieu, c'est la parole même de Dieu; c'est cette production éternelle de son être tout entier; c'est son Fils, c'est J.-C. en tant que Dieu: d'où J.-C. est appelé le Verbe, la Parole de Dieu.

Lors donc que la lumière de la foi pénètre dans nos âmes, c'est le Verbe de Dieu qui y vient habiter. Ce n'est point une imagination: L'Apôtre, c-à-d l'Esprit-Saint par la bouche de l'Apôtre saint Paul, nous l'a révélé: Christum habitare per fidem in cordibus vestris.

Nous ne voyons pas J.-C. dans notre âme, quand nous y faisons entrer la lumière de la foi. C'est qu'en effet ce n'est pas comme Homme qu'il y habite et de la même manière que par la sainte Eucharistie: c'est comme Verbe de Dieu. Mais si nous ne l'y voyons pas, nous sentons toutes les qualités qu'il s'attribue: Ego sum via, et veritas, et vita; par la lumière de la foi, en effet, et par la foi qu'elle produit en nous, nous connaissons la vérité de Dieu, *veritas;* elle nous anime, elle est notre vie, *vita;* elle nous montre ce que nous devons faire, la route que nous devons suivre, *via.*

Si la lumière de la foi est le Verbe de Dieu, si par elle, c'est le Verbe adorable

This explanation leads us immediately to the consideration of Father Chaminade's conception of mental prayer as the "prayer of faith," an exercise by which we put our faith to work to renew and increase our union with Christ as members of His Mystical Body. But before doing so, the other two theological virtues must be considered for they too have a part to play in the prayer of faith.

B. Hope

Our justification is by faith. However, we are justified as well by hope. "Hope," says Father Chaminade, "has for object to become holy and virtuous, which is what is signified by the worth **justified**."[550]

> True hope is that which is founded on faith, especially, says the Council of Trent (session 6, chapter 7) [551] on that article of it which states that the sinner is justified by the grace of the Saviour; that is, that hope has for its object to become just, to become holy and virtuous, for that is what the word **justified** signifies.[552]

This justifying action of hope stems from the confidence it inspires in us. Father Chaminade defines hope "as a gift of God by which we await with confidence the benefits which God has promised."[553] This confidence becomes the mainstay, the indestructible support of

qui daigne venir habiter en nous, on conçoit que la foi, la conviction qui résulte de l'impression de cette lumière, est précisement l'union de J.-C. avec nous: union qui va jusqu'à nous transformer en J.-C. Par la foi, en effet, ainsi que nous l'avons vu, notre ésprit éclairé ne pense plus que comme J.-C.: c'est J.-C. qui s'est uni à notre cœur; par la foi, notre volonté dirigée n'agit plus que comme Jésus-Christ: c'est J.-C. qui s'est uni à notre volonté. Ainsi l'homme nouveau s'est formé en nous.

[550] Chaminade, "Des motifs de la contrition," *Notes for instructions: cahier gris, no. 7* (Rome: Archives of the Society of Mary, Box 9), p. 59.

L'espérance a pour object de devenir juste, de devenir saint, vertueux; car c'est là ce que signifie le mot de *justifié.*

[551] The passage referred to by Father Chaminade is: Nam fides, nisi ad eam spes accedat et caritas, neque unit perfecte cum Christo, neque corporis ejus vivum membrum efficit. Cf. Denzinger, *Enchiridion Symbolorum* (Friburgi Brisgoviae: Herder, 1908), no. 800.

[552] Chaminade, "De la contrition," *Notes for instruction: cahier gris, no. 4* (Rome: Archives of the Society of Mary, box 9), p. 74.

La vrai espérance est celle qui est fondée sur la foi, surtout de cet article, dit le concile — sess. 6, c. 7, que le pécheur est justifié de Dieu par la grâce du Sauveur; c-à-d, que l'espérance a pour object de devenir juste, de devenir saint, vertueux; car c'est là ce que signifie le mot de *justifié.*

[553] Chaminade, "Des Vertus," *Notes for instructions: grandes feuilles détachées, folder no. 3,* p. 115.

L'espérance est un don de Dieu, qui fait que nous attendons avec confiance les biens que Dieu nous a promis.

our union with Christ which begins with our justification by faith in Baptism. As our union with Christ grows, hope solidifies our progress making each step toward more perfect union a firm foundation for the next.

This confidence which hope inspires in us is based on two principle motives, those of the Resurrection and the Ascension. Christ's resurrection from the dead is the promise of our own.

> Without a doubt it is properly the resurrection of the Son of God which is the assurance of our own. We have all, in a way, risen with Him. He took on all flesh when He was made incarnate and all of us were crucified in His crucifixion and death. In the same way, all flesh rose with Him when He left His tomb and all were established with Him at the right of His Father when He ascended into heaven... Death, having once been conquered by the Head, must eventually be destroyed in His members. It will be one day forced to give up our bodies as the whale gave up the body of Jonas.[554]

According to Father Chaminade we carry within us the proof of our hope. "Am I animated by the Spirit of Jesus Christ?" he asks. "Am I really a member of the Mystical Body of Christ? What power can separate me from Him, from His charity, and by so doing rob me of heaven where Jesus Christ has already entered as my precursor?" There is none, concludes Father Chaminade, for "by living hope we have been permitted to see beyond the veil" of heaven. "We are already in heaven by our most noble part, by Jesus Christ, Our Head." Thus, by hope, "we have taken possession of paradise in Jesus Christ,"[555] and made our union with Christ firm and lasting.

[554] Chaminade, "Sur la fête de l'Assomption de la Ste. Vierge," *Notes for instructions: cahier cartonné, no. 3,* pp. 41-42.

Sans doute c'est proprement la résurrection du fils de Dieu qui fonde l'espérance de la nôtre, en quelque façon il nous a tous réssuscités avec lui. Il a pris toute la chair, quand il s'est incarné, et il l'a toute crucifiée avec la sienne, quand il est mort. Il a aussi réssuscité toute chair, quand il est sorti du tombeau, et l'a toute portée à la droite de son père, quand il y est monté... La mort ayant été une fois vaincue dans le chef, doit un jour être détruite dans les membres. Un jour elle sera forcée de rendre nos corps, comme la baleine rendit celui de Jonas.

[555] Chaminade, "Sermon pour l'Ascension," *Notes for instructions: cahier gris, no. 3,* p. 157.

Suis-je animé par l'esprit de J.-C.? suis-je réellement le membre du corps mystique de J.-C.? Quelle puissance alors pourra me séparer de lui, de sa charité et par conséquent me ravir le ciel où J.-C. n'est entré que comme mon precurseur...

Espérance vive, qui me fait pénétrer jusqu'au dedans du voile... Je suis déjà dans le ciel par la plus noble partie de moi-même, par J.-C. mon chef.

C. Charity

Charity Father Chaminade defined as "a gift of God by which we love God for Himself above all things and our neighbor as ourselves for the love of God."[556] Charity is first of all a gift of God. By it we love God only because God loved us first. "It is God," says Father Chaminade, "Who first loves us. We must return this love."[557] This anxiety to assure us of God's place as the first cause of our love for Him follows from his theocentric viewpoint and its consequent Thomistic doctrine.

A second consequence of this viewpoint is his insistence that we love God for Himself alone. "What is the love of God?" he asks. "It is," he replies, "to love Him for Himself because He is infinitely perfect and lovable."[558]

> Are you living members of Jesus Christ, animated by His Spirit? In a word, do you love God? No, it isn't possible. No, my Brothers, indolence, coldness, and negligence toward the things of heaven is not compatible with the love of God. Is it love when are indifferent about being distant from Him, without a desire to be united to Him, to fear the moment that calls us to Him? Alas, we have not even begun to love![559]

"The principle of Charity is the Holy Spirit Who fills our hearts with it."[560] This office of the Holy Spirit as principle of the love of God follows from His relation to the other two Persons of the Most Holy Trinity.

[556] Chaminade, "Des Vertus," *Notes for instructions: grandes feuilles détachées, folder no. 3,* p. 116.

La charité est un don de Dieu qui fait que nous aimons Dieu pour lui-même pardessus toutes choses; et le prochain par rapport à Dieu, comme nous-même.

[557] *Retreat of 1822: Manuscript of Bordeaux,* p. 154.

C'est que Dieu nous a aimés le premier; je lui dois le retour d'amour.

[558] *Ibid.*

C'est l'aimer en lui, pour lui, parcequ'il est infinement parfait et aimable.

[559] Chaminade, "Sermon pour l'Ascension," *Notes for instructions: cahier gris, no. 3,* p. 158.

Etes-vous membres vivants de J.-C.? animés par son ésprit, en un mot aimez-vous Dieu? Non, il n'est pas possible. Non, m. f., l'indolence, la froideur, la négligence pour le ciel sont incompatibles avec l'amour de Dieu. Est-ce l'aimer que de n'être pas touché de se voir éloigné de lui, de ne pas désirer de se réunir à lui, de craindre le moment qui rappelle à lui? Hélas, on n'a pas même alors commencé de l'aimer.

[560] Chaminade, "Sujets de méditation sur l'amour de Dieu," *Notes for instructions: cahier cartonné, no. 5,* p. 18.

Le principe de la charité, c'est *le St. Esprit qui la répand dans nos cœurs.*

> An eternal love unites the three divine persons. This same love which He receives from His Father, Jesus Christ relays to us, for He loves us, as He Himself says, as His Father loves Him. "As the Father loved me, I also have loved you."[561] The love He demands of us is the same.[562]

Now the substantial love of the Father for the Son is the Holy Spirit; hence, since Christ's love for us is the same as the Father's love for Him, the principle of these two loves is the same, namely, the Holy Spirit.

> The soul is transformed into a flame of love which unites it with the Father, Son, and Holy Ghost and permits it to taste, as it were, moments of eternal life. This flame (the Holy Spirit) causes it to live spiritually in God and to enjoy the life of God.[563]

"To live spiritually in God." This is the proper effect of Charity, "to unite us to God and to transform us into Him," for "we are what we love."[564] As by knowledge we bring into ourselves what we know and make it a part of us, so by love we go out of ourselves, uniting ourselves to and becoming the object of our love. Thus, by the love of God, we go out of ourselves, unite ourselves to Him, and are transformed into Him.

> It is proper to love to unite him who loves with the object loved. It is its essence to attract hearts and reduce them to unity. Hence the great dignity of a soul which charity unites to its God. It participates first, in His perfections, secondly, in His power, and thirdly, in His nature.[565]

[561] John XV, 9.

[562] Chaminade, "Sur le Parabole du prêtre, du Lévite, et du Samaritan," *Notes for instructions: cahier cartonné, no. 1,* p. 49.

un amour éternel unit les trois personnes divines. La même charité qu'il reçoit de son père, J.-C. nous la reporte. Il nous aime, et c'est lui qui nous le déclare comme son père l'a aimé. *sicut dilexit me pater, et ego dilexi vos* John. 15, 9. L'amour qu'il éxige de nous, est aussi le même.

[563] Chaminade, "De l'amour de Dieu," *Notes for instructions: cahier gris, no. 1,* p. 211.

L'âme transformée en flamme d'amour, que lui communique le père, le fils, et le St. Esprit. Elle goûte des moments comme de vie éternelle. Cette flamme (le St. Esprit) la fait vivre spirituellement en Dieu et sentir la vie de Dieu.

[564] Chaminade, "De l'union des bienheureux avec Dieu," *Notes for instructions: cahier gris, no. 6,* p. 192.

Le propre de la charité est de nous unir à Dieu et de nous transformer en lui. Nous sommes ce que nous aimons.

[565] Chaminade, "De l'amour de Dieu," *Notes for instructions: petites feuilles détachées,* p. 289.

C'est le propre de l'amour d'unir celui qui aime à l'objet aimé: il est de son essence d'attirer les cœurs et de les réduire à l'unité; et de là, la dignité d'une âme que la charité unit à son Dieu, elle participe 1° à ses perfections, 2° à son pouvoir, 3° à sa nature.

"The love of God unites us to God and makes us participate in all the attributes of God, in short it renders us like to God."[566]

It is this office of charity as the principle of union that makes it necessary for faith and hope to be informed and perfected by it before they can exercise their proper justifying action upon us. Unless they are accompanied by charity, the other virtues are powerless to unite us to God.

> God does not properly unite Himself to the soul by knowledge, but rather by the love which follows from the knowledge of God. As love is the union of the Father and the Son, so love is the union of the soul with God.[567]

For this reason, charity is the queen of virtues. "It rules them, relates them all to their end, and gives them their perfection."[568] Yet charity does not replace the other virtues. It needs them as they need it.

> Charity subsists with faith and hope. In fact, it cannot subsist without them, for it does not yet enjoy the divine object which it loves and which it does not yet see face to face. It can only contemplate it with the eyes of faith and it needs hope which gives it the wings to fly to it as to the unique end and supreme happiness of man. But aided by the breath of the Holy Spirit and enflamed with His ardor, it lifts itself above itself and loses itself in the bosom of the Father, there to love Him, even though it sees Him only by the eyes of faith, with the same love as the saints who contemplate Him clearly such as He is, with the same love which God has for Himself and which the Divine Persons have for one another.[569]

[566] "Notes des conférences du Bon Père Chaminade: 4 mai au 27 août 1843 à Ste. Anne," notes by Bonnefous, p. 10.

L'amour de Dieu nous unit à Dieu, nous fait participer à tous les attributs de Dieu, nous rend semblable à Dieu.

[567] Chaminade, "De l'amour de Dieu," *Notes for instructions: cahier gris, no. I*, p. 215.

Dieu ne se communique pas proprement à l'âme par la connaissance, mais plutôt par l'amour qui vient de la connaissance de Dieu. Comme l'amour est l'union du père et du fils, ainsi l'amour est l'union de l'âme avec Dieu.

[568] Chaminade, "Notes sur L'amour de Dieu," *notebook IIHHH*, p. 27.

Elle les règle, elle les rapporte toutes à leur fin et leur donne toute leur perfection.

[569] *Ibid.*, pp. 27-28.

Elle subsiste avec l'espérance et la foi. Elle ne pourroit même pas subsister sans elles, parcequ'elle ne jouit pas encore du divin objet qu'elle aime et qu'elle ne voit pas face à face; elle ne peut encore le contempler qu'avec les yeux de la foi et elle a besoin que l'espérance lui donne des ailes pour tendre à lui, comme à l'unique fin et le souverain bonheur de l'homme; mais aidée par le souffle de St. Esprit, embrasée de son ardeur, elle s'élève audessus d'elle, et va se perdre et s'abymer dans le sein de Dieu, pour l'aimer, quoique dans le voir encore si

III. The Prayer of Faith

A. Parallel between Insistence on Baptism and Insistence on Faith

There is a striking parallel between Father Chaminade's treatment of the sacraments and his consideration of the theological virtues. Even though he admits and demonstrates that the Eucharist is the greatest of the sacraments and the end of all the others, yet the accent of his doctrine is on Baptism. So also with the theological virtues. He places charity in its proper role as the queen and the sum of all the virtues, yet the stress of his doctrine is on faith. Why this anomaly? The answer lies in the French school of spirituality and "its preference for the *mysteres de commencement*,"[570] the first acts and states of the Incarnate Word. Baptism marks our initiation into the divine life; it puts us in the state of the Holy Infancy, the first state of the Incarnate Word. But while the writers of the French school developed and insisted on the doctrine of Baptism thereby instituting a veritable "devotion to Baptism," they were not as concerned with its counterpart among the theological virtues. It was Father Chaminade who insisted on and developed the exercise of this virtue making of it one of the characteristic notes of his spiritual doctrine. This development came to flower in Father Chaminade's "prayer of faith."

B. Elevation and Adherence in the French School

In order better to explain this original note it is necessary to make a digression and explain "lyric adoration" and "adherence", the practical elements of French school spirituality which it refects. Lyric adoration or "elevation" consisted in the complete adoration of God, God in Himself, with no element of self entering in. It was the perfect exercise of the virtue of religion which theocentrism demanded. This elevation was to be realized by means of "adherence" which had reference to Christ in us rather than God above us. Christ in us, not in us for us, but in us as mediator in whom we find the perfect exercise

non par la foi, du même amour que les ésprits bienheureux que les saints qui le contemplent sans nuage, tel qu'il est, de cet amour que Dieu a pour lui-même et que les personnes divines ont entre elles.

[570] Bremond, *op. cit.*, p. 517. Cf. also p. 67.

of religion. By adherence we are not to **make** ourselves holy by means of a rigid asceticism but to realize by means of a complete and **active** abandonment to the influence of the Holy Spirit what we **are** already because of the divine indwelling.[571]

By means of adherence each of us has to seek the "state" of Christ meant for himself, not impatiently, but awaiting the indication of the Spirit of Jesus Christ; and its exercise consists in existing completely by, with, and in Christ. Virtue is not desirable in itself and for itself but solely in relation to Christ, because this virtue is in Christ and by it we become "another Christ."[572]

There are four steps to the practice of adherence. The first is the *request*. As we open our mouths in order to receive the Blessed Sacrament, so by the request, we open our hearts to receive the Spirit of Christ. The second step is *ratification*. It refers to the past. It is the approval of all that Christ has done for us and our willing with Him whatever He wills for us. Thirdly, there is the *exposition* by which we bare our souls to the influence of the Holy Spirit as to the rays of the sun in order that He may imprint in us the virtues of Christ. Finally, there is *servitude* or our complete abandonment to the life of Christ. The first two are acts leading to the state of exposition which is consummated in that of servitude.[573]

C. The Prayer of Faith

The goal of adherence, our complete transformation into another Christ, was also the goal of Father Chaminade's prayer of faith.

> Prayer unites the soul to Him who is omnipotent. Prayer transforms the soul into another Christ. But do not deceive yourself. I mean the prayer of faith.[574]

This "great advantage which we derive from mental prayer," warns Father Chaminade, "does not proceed from our faculty to think, to consider, to feel, in a word, to occupy ourselves, but from being before and with God. We must believe that God works in us though

[571] *Ibid.*, pp. 117 ff.
[572] *Ibid.*, pp. 131 ff.
[573] *Ibid.*, pp. 140 ff.
[574] Chaminade, "Instruction on Chastity: June 8, 1840" (Rome: Archives of the Society of Mary, Box 14), p. 17.
La prière unit l'âme à celui qui est la force; la prière transforme l'âme en un autre Christ. Mais ne nous y trompons pas: je veux dire la prière de foi.

insensibly."[575] It results, as the writers of the French school pointed out before him, from the activity of the Holy Spirit within us.

> The soul is by itself incapable of making mental prayer. It must abandon itself to the direction of the Holy Spirit of God, so that it considers only what He inspires in it and as much as He inspires, thus sacrificing its own lights in order only to follow the divine attraction.[576]

This is pure Berullian doctrine. It is summed up for Father Chaminade in St. John's expression: "worship in spirit and in truth."[577]

> What is it to worship God in spirit and in truth? It is to submit to Him interiorly in one's soul in view of His grandeur. There is in this adoration the knowledge of what He is and there is the heart which moves the will.[578]
>
> To worship God is to recognize His superiority, His dominion over us. It is to recognize how great He is and how worthy to govern us. The creature ought not only to recognize and love this duty of submission. That is insufficient. It must also be practical. What is it to worship in truth? It is to practice, to put into effect the commands given. Our Lord practiced this so well that He was always forgetful of Himself in order to be occupied only with the glory of His Father.[579]

This then is the basis of Father Chaminade's prayer of faith: complete abandonment to the direction of the Holy Spirit because

[575] Chaminade, "Oraison de foi et de présence de Dieu," *notebook EEE*, p. 169.

Le grand avantage que nous recevons à l'oraison ne vient pas de la facilité de penser, de considérer, de sentir, de nous occuper en un mot; mais d'être devant Dieu et avec Dieu. Nous devons croire que Dieu opère en nous, quoique insensiblement.

[576] Chaminade, "Méthode d'oraison sur le symbole," *notebook EE*, p. 39.

L'âme est par elle-même incapable de faire oraison; il faut qu'elle s'abandonne à la direction de l'Esprit de Dieu, pour ne considérer que ce qu'il lui inspire et qu'autant qu'il l'inspire; sacrifiant ainsi ses propres lumières pour ne suivre que l'attrait divin.

[577] John IV, 24.

[578] "Notes des Conférences du Bon Père Chaminade: 4 mai au 27 août 1843 à Ste. Anne," notes by Bonnefous, p. 52.

Qu'est-ce qu'adorer Dieu en esprit et en vérité? C'est (se) soumettre à lui intérieurement dans son âme à la vue de sa grandeur. Il y a dans cette adoration la connaissance de ce qu'on est; il y a le cœur qui fait agir la volonté.

[579] *Ibid.*, p. 54.

Adorer Dieu, c'est reconnaître sa supériorité, son domaine sur nous; c'est reconnaître combien il est grand et digne de gouverner. La créature ne doit pas seulement connaître et aimer ce devoir de soumission, cela ne suffit pas, il faut encore la pratique. Qu'est-ce qu'adorer en vérité? C'est pratiquer, effectuer ce que le commandement ordonne. N.-S. a si bien pratiquer ce qu'il sentait comme créature que nous avons vu qu'il s'est toujours oublié lui-même, afin de ne s'occuper que de la gloire de son Père.

of the insufficiency of our reason to guide us in the spiritual life and because of the example of Christ, Who as man completely abandoned Himself to the direction of the Holy Spirit in order to devote Himself entirely to the glory of His Father. Up to this point Father Chaminade's doctrine runs parallel with the school of Berulle. Now he goes beyond them, for he not only demonstrates that we must give ourselves over to the direction of the Spirit of Christ, but he also demonstrates how. "We have within us," he says, "the fountain-head of all graces, Jesus Christ, who resides within us and belongs to us." And "we have the means of drawing from this source," Father Chaminade assures us. "This means is faith."[580]

> How does Jesus Christ speak to us? By faith! Listen then to faith, have recourse to faith. Put into practice what it teaches you. In that way we shall be doing whatever Jesus Christ tells us to do.[581]

Christ speaks to us, then, through His Spirit whom we hear by faith. Thus he advises:

> If the Spirit of God is as it were silent... there is nothing we can do but to humble ourselves, to recognize the littleness, the fragility, the imperfection and the sluggishness of our faith and to ask God directly for a happy increase in it.[582]

In explaining how we are to exercise our faith in this way, Father Chaminade first of all explains the distinction between objective and subjective faith. Objective faith is faith that comes as a light from God and imprints its image on our soul just as the light of the sun imprints on our senses its images. Subjective faith is faith as it is in the soul which receives the light of faith as the eye receives the light of the sun.[583] He then proceeds:

> Whenever we wish to see the sun, we have but to turn toward it, if our eye is sound and clear, and open our eyelids to let the light pass through and strike the eye. In the same way, in mental prayer in order to allow the light of faith to enter and strike us, we have but to turn our mind towards God and offer it to

[580] *Lettres de M. Chaminade*, III, p. 48.

[581] *Retreat of 1827: notes by Chevaux*, p. 52.
Comment J.-C. nous parlera-t-il? Par la foi! Ecoutons donc la foi, ayons recours à la foi, et mettons en pratique ce qu'elle nous enseigne.

[582] Chaminade, "Méthode d'oraison sur le symbole," *notebook EE*, p. 40. For French text, cf. Chapter V, note 428.

[583] *Retreat of 1818: notes by Lalanne*, pp. 52 ff.

> Him by our will. But as the eye has to be clear, sound and attentive in order to see, so also the mind must be clear, sound and attentive in order to properly perceive the light of faith.[584]

"And that", says Father Chaminade, "is the whole method of the prayer of faith." It is, he points out, in entire conformity "with that principle of theology which declares that mental prayer is at the same time the work of God and the work of man."[585]

He explains further and demonstrates how this method is to be put into practice. First of all, we "must consider God as Faith reveals Him to us in His different attributes" and at the same time "His light will show us what we are," our lowliness, littleness, and sinfulness, so that we "hasten to put on Jesus Christ." Then we turn "to consider in Him one of the truths of revelation."[586]

> We believe this truth; we make repeated acts of faith in it. We ask ourselves as Jesus Christ asked of the holy woman, "Credis hoc? Dost thou believe this?"[587] And we repeat it to ourselves until we can say with some truth, "Yes, I belìeve it!" We then apply it to ourselves and say, "if I believe that, what ought I do, what ought I think? That which I ought to think and do, do I do it now, think it now? Have I always believed this truth? Have I always acted in accord with it?" And we review our past faults. It is thus that faith awakens in us and penetrates us. It illumines our mind, warms our heart, and strengthens our will; and we are led to fervent sentiments and good resolutions.[588]

[584] *Ibid.*, pp. 54-55.

Comme, lorsque nous voulons voir le soleil, nous n'avons, si notre œil est sain et pur, qu'à le tourner vers lui et à ouvrir les paupières pour que la lumière le traverse et le frappe; ainsi, dans l'oraison, pour que la lumière de la foi nous pénètre et nous frappe, nous n'avons qu'à tourner vers Dieu notre entendement et à le lui offrir par la volonté. Mais comme, pour bien voir, il faut que notre œil soit pur, sain et attentif, ainsi pour bien percevoir la lumière de la foi, il faut que notre entendement soit pur, sain et attentif.

[585] *Ibid.*, p. 55.

Et voilà toute la méthode de l'oraison par la foi. On reconnait combien elle est conforme à ce principe de la plus sainte théologie, que l'oraison est tout à la fois l'ouvrage de l'homme et l'ouvrage de Dieu.

[586] *Ibid.*, pp. 55-57.

Il faut s'arrêter à considérer Dieu, tel que la foi nous le fait connaître dans ses divers attributs... sa lumière nous apprend qui nous sommes... et nous nous hâtons de nous revêtir de Jésus-Christ... nous considérons en lui quelques unes des vérités de la révélation.

[587] John XI, 27.

[588] *Retreat of 1818: notes by Lalanne*, pp. 57-58.

Nous croyons cette vérité; nous faisons sur elle des actes de foi souvent répétés; nous nous demandons, comme demandait N.-S. à une sainte femme: "Credis hoc? Crois-tu cela?" et nous nous le répètons jusqu'à ce que nous puissions dire avec quelque vérité: Oui je le crois! — Nous l'appliquons alors à nous-

In another retreat Father Chaminade gives an example of what he means:

> Take the mystery of the Incarnation, for example. If we really believe that Jesus Christ is God, eternally engendered in the bosom of God, that He has descended to earth, that He took on our nature, that by Baptism we are incorporated in Jesus Christ — if we believe that, we will esteem and respect our character as Christians and we will fear to do anything unworthy of a Christian.[589]

We must not consider these points of faith as abstract truths, as cold, speculative principles of the interior life. They are to be considered always and only in relation to Jesus Christ, Who is for us the model of them all. Thus the body of this prayer is composed of these three parts:

> The first consists in considering Our Savior Jesus Christ in relation to the subject of the meditation and to properly acknowledge Him.
>
> In the second we must do three things:
> 1) convince ourselves that what we have considered in the first point is of great importance.
> 2) that we have need of it.
> 3) and to ask God for it with fervor.
>
> The third point consists in taking firm resolutions.[590]

mêmes et nous nous disons: Si je crois cela, que faut-il que je fasse, que faut-il que je pense...? Ce qu'il faut que je pense et que je fasse, le fais-je maintenant, et le pensè-je...? Ai-je toujours cru cette vérité; ai-je toujours agi en conséquence...? Et nous revenons sur nos fautes passées. — Ainsi la foi se réveille en nous ou y pénètre; elle éclaire notre ésprit; elle échauffe notre cœur; elle remue notre volonté. Ainsi nous sommes amenés à de fervents sentiments et à de bonnes résolutions.

[589] *Retreat of 1827: notes by Marres*, p. 18.

Par l'exemple du mystère de l'Incarnation: si je crois réellement que J.-C. est Dieu, engendré éternellement dans le sein de Dieu, qu'il est déscendu sur la terre, qu'il s'est revêtu de notre nature; que par le baptème, nous sommes incorporés à J.-C., si nous le croyons, nous estimerons, nous respecterons le caractère de Chrétien, et nous craindrons de ne rien faire qui soit indigne d'un Chrétien.

[590] Chaminade, "De l'oraison mentale: De la méditation ou Oraison de Discours," *notebook GGGG*, p. 3.

Le corps de l'oraison est composé de trois points:

Le 1er consiste à considérer N.-S. J.-C. par rapport au sujet de sa méditation et à lui rendre ensuite nos principaux devoirs.

Dans le 2o point nous devons faire 3 choses 1o nous convaincre que ce que nous avons considéré dans le 1er point est de grande importance 2o que nous en avons un grand besoin, 3o le demander à Dieu avec ferveur.

Le 3me point consiste à prendre de fermes résolutions.

And Father Chaminade adds in a note: "The method which this first point implies is most correct. We ought to be the images of Jesus Christ; His actions ought to be the model of ours. To make a copy, one must first cast a glance at the original."[591]

This "whole explanation," says Father Chaminade, "can be reduced to three points: per ipsum, cum ipso, et in ipso."[592] Through Him, because our prayer of faith is presented to God by Jesus Christ as our mediator; with Him, because it is the same as His prayer, it is the prayer of the Holy Spirit in us; and in Him, that is, united with Him as members of the Mystical Body.

> per ipsum: Jesus Christ is the only mediator; cum ipso: we must be united to Jesus Christ by His Spirit, enter into His dispositions, and depend on Him in all that we do; in ipso: joined to Jesus Christ as His members.[593]

Finally, in developing his prayer of faith Father Chaminade does not forget that fundamental principle of his spiritual doctrine explained in chapters three and four, namely, that our growth in Christ is the concern of His Mother as well as His Spirit. Therefore his prayer of faith is not only a prayer by, with, and in Jesus Christ but to, with, and through Mary as well.

> I mean the prayer of faith, prayer in the name of Jesus Christ, prayer to Mary, with Mary, and through Mary.[594]

By her example and mediation Mary cooperates with the Holy Spirit in forming Christ in us by means of the prayer of faith just as she cooperated with Him in forming the Incarnate Word in her womb.

[591] *Ibid.*

La méthode qui prenait ce 1er point est très juste. Nous devons être les images de J.-C.; ses actions doivent être le modèle des nôtres. Pour faire une copie, il faut dabord jeter les yeux sur l'original.

[592] Chaminade, "Notes sur la prière," *Notes for instructions: grandes feuilles détachées, folder no. 3,* p. 110.

Toute explication peut se réduire à ces trois points: per ipsum, cum ipso, et in ipso.

[593] *Ibid.*

per ipsum. J.-C. seul médiateur. *cum ipso,* il faut être uni à J.-C. par son esprit, entrer dans ses dispositions, et dépendre de lui en tout ce que l'on fait. *in ipso* entrer en J.-C. comme ses membres.

[594] Chaminade, "Instruction on Chastity: June 8, 1840," pp. 17-18.

Je veux dire la prière de foi. la prière au nom de J.-C., avec J.-C. et par J.-C., la prière à Marie, avec Marie, et par Marie.

D. The Prayer of Faith: a Prayer of the Three Theological Virtues

Father Chaminade's prayer of faith does not however depend on faith alone. The faith he has in mind is living faith which includes the other theological virtues [595] so that the prayer of faith is in reality the prayer of faith, hope, and charity.

> Mental prayer ought to be made according to the inspirations of faith, with the confidence of hope, and the devotedness of charity. It is by these three conditions that earthly man is finally changed by mental prayer into a man of God and a faithful image of Jesus Christ.[596]

The impression of this image of God in us is, according to the expression of the Fathers, to render them God-like (deiform). "In order to produce this image of God within us... it is necessary that the principal faculties of our souls be entirely imbued with God; our memory with His benefits, our reason with the knowledge of Him, and our will with His love."[597] Immediately the role of the three theological virtues is apparent: hope recalls His benefits, faith instills His knowledge and charity His love.

> This impression is never entire if reason is not perfectly enlightened according to its capacity with the knowledge of God who is the supreme truth, if the will is not completely touched by the love of His supreme goodness, and if the memory is not fully absorbed in the contemplation and recollection of His happiness.[598]

Adam by his sin lost the divine perfections God had given these three faculties. "He lost his happiness, fell into darkness, and became

[595] Cf. above, note 527.

[596] *Retreat of 1818: notes by Collineau* (Rome: Archives of the Society of Mary, Box), p. 19.

Mais l'effet dernier de la méditation est d'unir l'homme à Dieu. Dieu se communique à l'homme qui médite, lui donne sa grâce, son esprit, son amour et aime à se reproduire en elle.

[597] *Retreat of 1818: notes by Lalanne*, p. 38.

Pour opérer en nous cette impression de l'image de Dieu... il faut que les principales facultés de notre âme soient toutes remplies de Dieu, notre mémoire de ses bienfaits, notre raison de sa connaissance, notre volonté de son amour.

[598] Chaminade, "Oraison de foi et de présence de Dieu," *notebook EEE*, p. 174.

Cette impression n'est jamais entière si la raison n'est pas parfaitement éclairée selon sa capacité de la connaissance de Dieu qui est la souveraine vérité, et si la volonté n'est pas parfaitement touchée de l'amour de la souveraine bonté, enfin si la mémoire n'est pleinement absorbée dans la vue et le souvenir de la félicité.

subject to concupiscence and sin."[599] But the prayer of faith by means of the three theological virtues restores these faculties to their perfections and our soul once more becomes the image of God.

> When one prays the prayer of faith, his intellect rises out of its darkness. It is illumined with the divine light and becomes a spirit seeing as God sees, illumined as God is... The will receives the ardor of His love; it becomes pure, holy, free of imperfections, and similar to the will of God which loves only good and wishes only what is holy... The memory becomes occupied with the happiness of the saints... and it participates already here on earth in the beatitude of heaven.[600]

Thus we come back to the summary outline of the work of the three theological virtues given in the beginning of this chapter.[601]

We may well imagine the words of Father Chaminade to Father Leo Meyer as addressed to his readers in general: "Enter into the beautiful path of mental prayer," the prayer of faith. By it "may you always be more intimately united to Jesus Christ"; by it may you "live for God in Jesus Christ."[602]

* * *

Though in explaining the theological virtues and the Mystical Body, Father Chaminade makes no further parallel with a human body, contenting himself with the statement that these virtues are the cement joining the stones of the temple of God, nevertheless they can be compared to its nerves, muscles and tendons. For as the nerves relay messages from the head, so faith brings us the Word of God, and as the muscles and tendons strengthen and unite the body, so hope makes strong our union with Christ and charity binds all the members of the Mystical Body in a unity of love.

[599] *Retreat of 1821: notes by Fidon, notebook GG* (Rome: Archives of the Society of Mary, Box 19), p. 25.

Adam par son péché, perdit sa félicité, tomba dans les ténèbres, fut sujet à la concupiscence et au péché.

[600] *Ibid.*, pp. 21-22.

Quand on fait oraison de foi, notre entendement sort de ses ténèbres. Il est éclairé de la lumière divine et par conséquent il devient un esprit voyant comme Dieu, éclairé comme Dieu... notre volonté reçoit les ardeurs de cet amour, elle devient pure, sainte, en se dégageant de toutes les imperfections, et par là elle devient semblable à la volonté de Dieu, qui n'aime que le bien et qui ne veut que ce qui est saint... La mémoire est toute occupée du bonheur dont jouissant les saints... elle participe déjà ici-bas au bonheur du ciel.

[601] Cf. above, note 530.

[602] *Lettres de M. Chaminade*, III, p. 375.

These virtues were treated by Father Chaminade almost exclusively as a means to maintain and increase our union with Jesus Christ as His members. There is in this work a striking parallel between the theological virtues and the sacraments of Baptism, Confirmation, and the Eucharist. What these sacraments do *ex parte Dei*, the virtues do *ex parte hominis*.

By her faith Mary conceived Christ in the natural order. So we by our faith can conceive Him in the supernatural order. Thus it is that faith incorporates us in the Mystical Body and makes us its living members. In the reception of the Holy Eucharist, we attain substantial union with Christ. Faith makes this union possible and when it ceases, because of the dissolution of the Host, maintains a moral union of the greatest intimacy.

The faith by which we initiate and increase our union with Christ is living faith, or *fides formata*, faith perfected and informed by charity. Imperfect faith, however, does maintain our union with Christ once it has been established, but it is a union of lifeless, paralyzed members. Moreover, the faith which justifies, that is, by which we conceive Christ in us, is more properly designated as "faith in Jesus Christ," faith in the promise made by God to Adam to send His Son to redeem the world.

Father Chaminade explains how this conception of Christ by faith occurs. Pointing out that the light of faith is the Word of God, that is, Jesus Christ Himself, he makes it evident that when the light of faith penetrates our soul and dwells there, it is in reality the Word of God, Jesus Christ, who has come to dwell therein.

We are also justified by hope, for the faith that justifies must be living faith, that is joined to hope and charity. This justifying action of hope stems from the confidence which it inspires in us by which it supports and strengthens our union with Christ as members of His Mystical Body. This confidence is based on Christ's resurrection and ascension. In His resurrection we have the promise of our own and by His ascension we have all already entered, as it were, with Him into heaven.

Charity, by which we love God above all things and our neighbor as ourselves, has for Father Chaminade two immediate theocentric consequences. First, he is careful to point out the primacy of God, for it is His love for us that makes possible our love for Him. And secondly, he insists that we love God for Himself alone and not for any selfish reasons.

Such a charity unites us to Christ, for the principle of such a charity is the Holy Spirit, who is the substantial love of the Father for the Son. As He unites these two persons of the holy Trinity so He unites the soul to God. By charity, moreover, we are transformed into God, for we become what we love. By charity then we are united to God and share in His nature and perfections.

It is because of this work of charity in uniting us to God that the other two theological virtues have need of it for their perfection. But charity in its turn needs these virtues, for under the present condition of separation from its object, love needs the eyes of faith and the wings of hope which make it possible for it even here on earth to reach and to see Him whom it loves and so unite us with Him.

Even though he demonstrates that the Eucharist is the sacrament of sacraments, Father Chaminade stresses the sacrament of Baptism in his doctrine. This is a reflection of his membership in the French school. It is echoed in his treatment of the theological virtues for though he proclaims charity the queen and sum of all virtue, yet his stress is on faith.

Father Chaminade's prayer of faith is best seen in the light of the "elevation" and "adherence" of the French school. Elevation, the perfect practice of the virtue of religion, was the adoration of God above us. Adherence consisted in the search for that state of Christ which we are to reproduce. To this end it demanded a complete abandonment to the guidance of the Holy Spirit dwelling within us. There were four steps in its achievement, namely, request, ratification, exposition, and servitude.

The goal of adherence and of the prayer of faith is the same — complete transformation into another Christ. As in adherence, this goal is to be achieved by an abandonment to the Spirit of Christ. The means by which this transformation and abandonment is carried out is, for Father Chaminade, faith. As the light of the sun penetrates and records its image on the eye if we but turn to it and open our eyelids, so the light of faith penetrates our soul and records its image there if we but turn to it by our wills and open our soul.

In the prayer of faith the consideration of the truths of faith must always be in Christ, for Christ is our model. For this reason, Father Chaminade reduces the prayer of faith to a prayer through Christ (He is our mediator), with Christ (it is the Spirit of Christ who prays in us), and in Christ (that is, as members of His Mystical Body).

Finally, he indicates that as the Blessed Virgin cooperated with the Holy Spirit in bringing Christ into the world, so she cooperates with Him in conceiving Christ in our souls. Thus this prayer is as well a prayer to Mary, with Mary, and through Mary.

But the prayer of faith is a prayer of living faith, that is, a prayer of faith, hope, and charity. It impresses in us the image of God by the restoration of our three principal faculties to the perfection they had before the fall in the garden. Faith enlightens the mind, charity purifies the will and unites it to God's, hope, in recalling to memory Christ's benefits, lifts the veil to eternity and restores us to happiness.

CHAPTER VIII

The Consequences of the Mystical Body

OUTLINE

I. Personal Consequences.
   A. One with Christ: the Realization of Our Oneness with Christ:
      1. Makes Grow our Faith in the Presence of God.
      2. Increases our Respect for our Bodies.
      3. Develops in Us a Sense of Jesus Christ as our Mediator in Religion.
   B. Our Parallel with Christ: Especially in Regard to Three Qualities:
      1. We are **Kings** with Christ.
         a. Scriptural Basis.
         b. Subjects of this Kingdom: Our Minds, Hearts, and Bodies.
      2. We are **Priests** with Christ.
         a. Difference from Priesthood at Mass.
         b. Kinds of Offerings Made.
      3. We are **Prophets** with Christ.
   C. Participation in Christ's Sufferings and Merits.
      1. Sufferings are a Part of the **Advantages** we Receive from Christ.
      2. Our Share in His Sufferings Determines our Share in His Merits.
   D. Christ Acts in Us: Our Call to the Highest Perfection.

II. Social Consequences.
   A. Identification of the Members with Christ.
      1. Scriptural Basis for this Identification.
      2. Father Chaminade's Insistence on this Point.
      3. Difference between Humanitarianism and Charity.
      4. Source of "Family Spirit" in Father Chaminade's Organizations.
   B. Mutual Benefits: Sharing of Spiritual Benefits between the Members of the Mystical Body.
      1. Between Present Members.
         a. Charismatic Gifts.
         b. Prayers and Good Works.
      2. From Past Members.
      3. The Communion of Saints.

4. These Sharings Form the Basis of the Excellence of Father Chaminade's Sodality.
5. Size of our Share Depends upon the Degree of our Union with Christ.

III. A Final Word.
A. Father Chaminade's Devotion to St. Joseph.
B. St. Joseph's Role in the Mystical Body.

* * *

It is impossible to treat the principal points of the doctrine of the Mystical Body without immediately referring to their consequences. And this, in fact, has been the case in previous chapters where the primary consequences of the doctrine of the Mystical Body: in our relations with Christ, with our Blessed Mother, with the Holy Spirit, in regard to the sacraments and the theological virtues, have already been seen. It is the purpose of this chapter, then, not to retrace these points, but to consider the **secondary** consequences of this doctrine.

In his sixth letter to the novice-master at Ebersmunster, Father Chaminade, borrowing again from Caussel's *De la Connaissance de Notre-Seigneur Jésus-Christ*, outlines nine of these less immediate consequences. The enumeration follows no particular order and there is some overlapping of ideas. All nine can be conveniently placed in one of two groups, namely, the personal or the social consequences of the Mystical Body.

I. Personal Consequences

A. One with Christ

The first of the consequences outlined by Father Chaminade is as follows:

> If we are united to Jesus Christ as are the members of a body to their head, then we are but one man with Jesus Christ, for the life of the members must be the same as that of the Head.[603]

[603] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, p. 43.
Si nous sommes unis à J.-C. comme les membres le sont à leur Chef, dès lors nous ne faisons qu'un seul homme avec lui; car la vie des membres doit être la même que celle du Chef.
This quotation is from Caussel, *op. cit.*, p. 396.

It is in proportion, says Father Chaminade, that we realize this truth that our faith in the presence of God in us will grow, that we will begin to have a great respect for our bodies, and that we will develop a sense of Jesus Christ as our mediator in religion.

He advises the novice-master at Ebersmunster:

> You ought to use the knowledge of these truths to inspire in your students greater modesty and greater respect for their own bodies.[604]

"Considering your bodies," he says to his sodalists, "as the members of Jesus Christ, our Savior, and as temples of the Holy Spirit, you will be no less modest before yourself and in secret than before the world and in public."[605]

In his important series of instructions on the vows, it is not surprising, then, to find that in his instruction on chastity there is constant reference to the doctrine of the Mystical Body and frequent reminders that our bodies are the members of Jesus Christ.

Less obvious than respect for our bodies, the sense of the mediatorship of Christ is also a fruit of the realization of our oneness with Christ. "How," asks Father Chaminade, "can He be our mediator in religion if He is not our Head?"[606] The two ideas include one another so that the study of our oneness with Christ will reveal Him to us as our mediator, will make clear to us that "there is but one Son of God, one Jesus Christ, living and loving the eternal Father, and from Whom the eternal Father wishes to receive hommage through time and eternity."[607]

[604] *Ibid.*, pp. 45-46.

Vous devez sans doute vous servir de la connaissance de ces vérités pour inspirer à vos élèves toujours plus de modestie, toujours plus de réserve pour leur propre corps.

[605] Chaminade, "Règles de la Modestie Chrétienne," notes on the *State: leaflet l* (Rome: Archives of the Society of Mary, Box 46), p. 2.

Que vous ne soyez pas moins modestes en votre particulier et en secret que devant le monde et en publique, considérant vos corps comme membres de J.-C. N.-S. et comme temples du St. Esprit.

[606] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, p. 46.

Comment, en effet, serait-il notre Médiateur de religion, s'il n'était pas notre Chef?

[607] *Ibid.*, p. 46.

Il n'y a qu'un seul Fils de Dieu, il y a qu'un seul J.-C., vivant et aimé du Père éternel, de qui il veut recevoir les hommages pendant le temps et l'éternité.

B. Our Parallel with Christ

The second consequence pointed out by Father Chaminade was one of the principles of his spiritual doctrine referred to earlier in this work, namely, the parallel between our spiritual life and the life of Christ.

> All the members make but one man with Jesus Christ so that whatever is said of the Head can be stated as well of the members.[608]

Father Chaminade sometimes reduces this parallel with Christ to three points. We are, he says, "by the heavenly unction of the faith which we receive in Baptism, kings, priests, and prophets"[609] with Christ.

We are kings with Christ. It is Christ Himself who pointed this out, he remarks in the retreat of 1821, when He said to His apostles:

> And I appoint you a kingdom, even as my Father has appointed to me, that you may eat and drink at my table in my kingdom; and you shall sit upon thrones, judging the twelve tribes of Israel.[610]

He interprets a passage from the psalms in the same way:

> Ask of me, and I will give thee the Gentiles for thy inheritance and the utmost parts of the earth for thy possession.[611]

"Christianity," he concludes, "has the scepter of the world," for "regenerated man reigns over the devils, over the world, and over his passions."[612] But it is especially "over his mind, his heart, and his body" that he is to reign. "These are the three subjects he has to govern."[613]

[608] *Ibid.*, p. 43.
Tous les membres ne faisant qu'un seul homme avec J.-C., il s'ensuit que tout ce qui est dit du Chef peut être dit de tous les membres.
This quotation is from Caussel, *op. cit.*, p. 396.

[609] *Retreat of 1821: Manuscript of Bordeaux*, p. 41.
Par l'onction céleste de la foi que nous recevons dans le baptême... nous sommes établis tout à la fois, et rois, et prêtres, et prophètes.

[610] Luke XXII, 29-30 quoted in: *Retreat of 1821: notes by Mourans* (Rome: Archives of the Society of Mary, Box 10), p. 10.

[611] Psalms II, 8 also quoted in *Retreat of 1821: notes by Mourans*, p. 10.

[612] *Retreat of 1821: notes by Mourans*, p. 10.
L'homme régénéré règne sur le démon, sur le monde, et sur ses passions... Le Christianisme a le sceptre du monde.

[613] *Retreat of 1821: notes by Bousquet* (Rome: Archives of the Socity of Mary, Box 10), p. 16.
... il doit régner sur son esprit, sur son cœur, et sur son corps, ce sont les trois sujets qu'il a à gouverner.

He governs his mind in subjecting it to the light of faith; over his heart in guiding all his affections by the light of faith; over his body by conducting himself according to the maxims that faith teaches him.[614]

Moreover, in this little kingdom there must be a certain order. "We should submit our heart to our mind and our mind to faith; our body ought to be the docile slave of our mind and heart. And it is by accomplishing this that we make ourselves worthy of the beautiful title of king and that we will one day reign eternally."[615]

We are priests with Christ. We have already considered our share in Christ's priesthood in the Mass where by our intimate union in Christ with the ordained minister of the Church, we offer with him the Holy Sacrifice of the Mass. But here Father Chaminade understands our priesthood in a larger sense. Here he views life as "a continuity of offerings which the Christian makes to God."[616] He distinguishes six kinds of offerings:

1. the sacrifice of adoration and praise of God which we make as the priests of inanimate creatures.
2. the sacrifice of detachment from all things considering ourselves only as voyagers on earth traveling toward our heavenly country.
3. the sacrifice of privation, denying ourselves all that faith forbids and condemns.
4. the sacrifice of expiation by our penances for past sins and for preservation from future ones.
5. the sacrifice of resignation, seeing the will of God in all things by our faith.
6. the sacrifice of abnegation, never seeking ourselves but only God and His good pleasure in all things.[617]

[614] *Ibid.*
Son esprit en l'assujettissant aux lumières de la foi. Sur son cœur en guidant toutes ses affections par la lumière de la foi. Sur son corps en le conduisant suivant les maximes que lui montre la foi.

[615] *Retreat of 1821: Manuscript of Bordeaux*, p. 43.
Voici l'autorité que nous devons exercer sur ses sujets; nous devons soumettre notre cœur à notre esprit, et notre esprit à la foi; notre corps doit être un esclave docile de notre esprit et de notre cœur. C'est ainsi que nous nous rendrons dignes du beau titre de rois et de régner un jour éternellement.

[616] *Retreat of 1821: notes by Mourans*, p. 10.
La vie est une continuité d'offrandes qu'il fait à Dieu.

[617] *Retreat of 1821: notes by Bidon* (Rome: Archives of the Society of Mary, Box 10), p. 11.
1° sacrifice d'adoration et de louange envers Dieu comme prêtres des créatures inanimées... 2° sacrifice de détachement de toutes choses comme voyageurs sur la terre pour nous rendre à la céleste patrie. 3° sacrifice de privation.

Finally, we are prophets with Christ "by the knowledge which faith gives us of the future."[618]

> It is in Holy Scripture that we discover past, present, and future events; it is revelation that is our light, our understanding, our guide. By it we see clearly the eternal good and this hope is our consolation and joy.[619]
>
> Revelation pierces the future; it tears from it the veil of time and by faith carries our vision into eternity.[620]

C. Participation in Christ's Sufferings and Merits

The third consequence of the doctrine of the Mystical Body, says Father Chaminade, is that "all the members participate in all the goods and all the advantages which the Head possesses; in His merits, in His sufferings, in His humiliations, and in His glory."[621] It may be difficult at first to see how sufferings and humiliations can be listed among the **goods** and the **advantages** which we receive from Christ. Yet Father Chaminade continually insists that they are such.

> As Christians we are all consecrated to the Cross. The title of Christian obliges us essentially, not only to carry, but even to embrace with joy, the Cross of Christ. For to speak of a Christian is to speak of a being whose profession is to follow his Head, Who is Jesus Christ, over His painful route of sufferings and humiliations. And it becomes for him not only a duty, but an honor and a glory.[622]

S'interdire tout ce que la foi défend et condamne 4° sacrifice d'expiation par la pénitence pour nos péchés passés et pour nous preserver à l'avenir. 5° sacrifice de résignation voyant tout par la foi dans la volonté de Dieu. 6° sacrifice d'abnégation et ne nous recherchant nous-mêmes en rien et cherchant Dieu et son bon plaisir en toutes choses.

[618] *Retreat of 1821: notes by Bousquet*, p. 16.

Il est prophète par la connoissance que la foi lui donne de l'avenir.

[619] *Retreat of 1821: Manuscript of Bordeaux*, pp. 43-44.

C'est dans les saintes écritures que nous découvrons les choses passées, présentes, et futures; c'est la révélation qui est notre lumière, notre intelligence, notre guide; c'est elle qui nous fait voir clairement les biens éternels et cette espérance fait notre consolation et notre joie.

[620] *Retreat of 1821: notes by Mourans*, p. 10.

Il (revelation) perce l'avenir, le voile des temps est déchiré pour lui, et ses regards animés par la foi se portent jusqu'à l'éternité.

[621] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, p. 43.

Tous les membres participent à tous les biens et à tous les avantages que le Chef possède, à ses mérites, à ses souffrances, à ses humiliations, et à sa gloire.

This quotation is from Caussel, *op. cit.*, p. 396.

[622] Chaminade, Fifth Conference given at the Misericorde: notes by Mlle. de Lamourous (Rome: Archives of the Society of Mary, Box 48), pp. 22-23.

Nous sommes tous consacrés à la croix comme chrétiens. Ce titre de chré-

"Our whole life," he says, "ought to be a continual sacrifice, ending only at death, which we approach with every passing second. It is for this reason that the Apostle asks that we always carry in our bodies the mortification of Jesus Christ."[623] But mortification and suffering in themselves are not a part of the treasury of Christ. It is only mortification and suffering in union with Christ as one of His members that possesses this quality, for such mortification and suffering is divinized.

> As the Son of God is our mystical Head, our sufferings are sanctified by His and all that we suffer becomes meritorious by the union which we have with Him.[624]

We should see "every suffering and humiliation as divinized, not only in the person of Our Lord Jesus Christ, but also in every one of his members."[625] The value, then, of suffering with Christ lies in this that it is the key to a share in His heritage which is His glory in heaven, for "if He, in the quality of Head, wishes that His members act as He did, suffer as He did, live and die as He did, it is that they may rise with Him"[626] and share His glory.

But this share in His glory begins, in a way, even on earth, for even in the midst of suffering and humiliation we will, if we suffer in union with Him, taste the deep and perfect peace of the blessed.

> Our union with Jesus Christ, our entire submission to His supreme will becomes our peace. Jesus Christ is called the God of peace. The more intimate this union is, the more perfect our attachment to Christ, the more like Him we become. We parti-

tiens nous oblige essentiellement, non seulement à porter, mais à embrasser avec joie la croix de Jésus-Christ. Car qui parle d'un chrétien parle d'un être dont la profession est de suivre son chef, qui est Jésus-Christ, sur la route pénible des humiliations et des souffrances; il s'en fait non seulement un devoir, mais un honneur et une gloire.

[623] Chaminade, "Méditations sur la Ste. Communion," *Notes for instructions: cahier gris, no. 3,* p. 212.

Toute notre vie doit être un sacrifice continuel, qui ne doit finir que par la mort, où nous allons à chaque instant. C'est pour cela que l'Apôtre veut que nous portions toujours sur notre corps la mortification de J.-C.

[624] *Retreat of 1828: anonymous notes* (Rome: Archives of the Society of Mary, Box 10), pp. 16-17.

Mais comme le fils de Dieu est notre chef mystique nos peines sont sanctifiées par les siennes, et tout ce que nous souffrons devient méritoire par l'union que nous avons avec lui.

[625] *Lettres de M. Chaminade,* IV, p. 172.

[626] Chaminade, "De la résurrection des justes," *Notes for instructions: cahier gris, no. 3,* p. 142.

S'il (Jésus-Christ) veut en qualité de chef que ses membres agissent comme lui, souffrent comme lui, vivent et meurent comme lui, pourquoi ne ressuscitaient-ils, etc.

cipate then in His peace, in His tranquility and His immutability. Jesus Christ calms all the troubles of the Christian who is united to Him.[627]

D. Christ Acts in Us

Another consequence set down by Father Chaminade is that "Jesus Christ, our Head, being intimately united to all His members, does in them and with them all the good that they do. It is He who prays, who weeps, who acts in them, who causes them to merit and who renders them worthy of glory."[628] This consequence is in fact a call to the highest sanctity. "Christianity," says Father Chaminade, "embraces a plan of perfection so high and so divine that the life of a God must serve as its model."[629]

> This perfection consists in submitting one's reason to the sovereign reason of God, in renouncing one's own views, one's own will, all the natural inclinations of self-love and this on account of that self-disdain which the Son of God recommends so much in His gospel to those who would be His disciples.[630]

By this self-renoucement Christ is free to pray in us, to act in us. And so our life becomes the life of Christ. We become in all truth "other Christs."

[627] Chaminade, "De la paix intérieure," *Notes for instructions: cahier gris, no. 7*, p. 79.

Notre union avec J.-C., notre soumission entière à sa volonté suprême, fait notre paix. J.-C. est appelé le Dieu de paix (Phil. IV, 9). Plus cette union est étroite, plus l'attachement est parfait, et plus on lui est semblable. On participe alors à sa paix, à sa tranquilité, et à son immutabilité. J.-C. calme tous les troubles du chrétien qui s'uni à lui.

[628] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, p. 44.

J.-C., Chef, étant intimement uni à tous ses membres, c'est lui qui fait en eux et avec eux tout le bien qu'ils font: c'est lui qui prie, qui pleure, qui agit en eux, qui les fait mériter et qui les rend dignes de la gloire.

This quotation is from Caussel, *op. cit.*, p. 397.

[629] *Retreat of 1828: anonymous notes*, p. 4.

Le Christianisme renferme une idée de perfection si haute et si divine qu'il fallait la vie d'un Dieu pour servir de modèle à la vie du Chrétien.

[630] *Ibid.*

Cette perfection consiste à soumettre sa raison à la souveraine raison de Dieu, en renonçant à son esprit, à sa volonté, et à toutes les inclinations naturelles de l'amour propre par cette haine de soi-même que le fils de Dieu recommande tant dans son Evangile à ceux qui prétendent être ses disciples.

II. Social Consequence

A. Identification of the Members with Christ

The first of the social consequences of the doctrine of the Mystical Body enumerated by Father Chaminade is that revealed to St. Paul on his way to Damascus when God struck him down and asked him: "Saul, Saul, why dost thou persecute me?"[631]

> It also follows from this great principle (of our union with Jesus Christ) that all the good and all the evil done to the least of His members is done to Christ Himself. As He will put it on the last day: "Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me... and as long as you did not do it for one of these least ones, you did not do it for me."[632]

Father Chaminade insists on this consequence very frequently in the course of his writings. In an early letter to Miss de Lamourous he remarks:

> Love to relieve the suffering members of Jesus Christ and when you are unable to do so, ask the Father of mercy to assist them, reminding Him that His divine Son, Jesus Christ has adopted them as His brothers.[633]

And he concludes his advice with the cry, "All hail to humility and charity which detach us from ourselves and deliver us to the service of Jesus Christ and His members!"[634]

In the *Petit Institut* he asks, "Who can say that he is freed from the duty of charity? Under what circumstances and by what right can anyone claim to be dispensed from the duty of aiding the suffering members of Christ?"[635]

[631] Acts IX, 4.

[632] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, pp. 43-44.

Il suit encore de ce grand principe que tout le bien et tout le mal qu'on fait au moindre de ses membres, on le fait à lui-même, comme il le dira au dernier jour: En vérité je vous le dis, autant de fois que vous avez rendu les devoirs de charité au moindre des miens, c'est à moi-même que vous les avez rendus; et autant de fois que vous les leur avez refusés, c'est à moi-même que vous les avez refusés. Math. XXV, 40-45.

[633] *Lettres de M. Chaminade*, I, pp. 22-23.

[634] *Ibid.*

[635] Chaminade, "Institut des Filles de Marie," official copy by Monier (Rome: Archives of the Society of Mary, Box 38), p. 3.

Comme dette de la charité, qui pourra se dire libéré? En quel temps et à quel titre se croire dispensé de couvrir les membres souffrants de Jésus-Christ...?

> In order that this love of neighbor be a love of charity it must be founded on the relation of our neighbor to God, as His work, His image, His child, the object of His love, the price of the blood of Jesus Christ, as His member destined one day for eternal beatitude.[636]
>
> We must love our neighbor in view of God, that is, because he is the image of God and redeemed by His blood; because he is a member of the Mystical Body of Christ.[637]

It is this motive, union with Christ, that makes the difference between secular humanitarianism and true charity.

Therefore, "we must force ourselves to see only Jesus Christ in the person of our neighbor, to whom He has ceded all His rights, wishing that we render our brothers all the good offices possible."[638] In this way "it is God that we love in them; it is their resemblance to God, their adoption by God, that we love in loving them."[639]

It is this consequence of the doctrine of the Mystical Body that is the foundation of one of the characteristic notes of Father Chaminade's organizations, their family spirit. His own description of his sodality emphasizes this point.

> In an age more perverted than ever, from out of the bosom of corruption, in the midst of every vice, there rises a chaste and virtuous generation. It calls itself the family of Mary most pure. Indeed, everything about it proclains the nobility and dignity of its divine birth. In it we see only flight from vice, only tendency to virtue. All the members of this family love each other tenderly and are habitually united in the heart of the august Mary. If the difference in characters, if the appearance of

[636] Chaminade, "Notes sur l'amour de Dieu," *notebook HHHH*, p. 22.

Pour que cet amour du prochain soit un amour de charité, il faut qu'il soit fondé sur les rapports que le prochain a avec Dieu, comme son ouvrage, son image, son enfant, l'objet de son amour, le prix du sang de Jésus-Christ, son membre, et destiné pour jouir un jour de la béatitude éternelle.

[637] *Retreat of 1828: notes by Gouverd* (Rome: Archives of the Society of Mary, Box 10), p. 25.

Il faut aimer le prochain en vue de Dieu: ou parce qu'il est l'image de Dieu, ou parce qu'il est racheté du sang de J.-C., ou parce qu'il est le membre du corps mystique de J.-C.

[638] *Ibid.*

. . . s'efforcer de ne plus voir que Jésus-Christ dans la persone du prochain, à laquelle (persone) il a fait session de tous ses droits, voulant que nous rendions à nos frères tous les bons offices possibles.

[639] Chaminade, "Sur le Parabole du prêtre, du Lévite, et du Samaritain," *Notes for instructions: cahier cartonné, no. 1*, p. 50.

C'est Dieu que nous aimons en eux. C'est la ressemblance de Dieu, c'est l'adoption de Dieu, que nous aimons en les aimant.

some personal defects should sometimes cause friction, all that is needed to restore peace, union and charity is the reminder that they are all brothers engendered in the maternal womb of Mary.[640]

This quality also became an outstanding characteristic of the religious congregations that grew out of the Sodality. Thus Father Chaminade advises them:

As members of the same family we should all love each other as brothers, having but one heart and soul. In union there is strength. This truth, so well understood by our forebears, finds its complete realization only in the bosom of Christianity, because only Jesus Christ is our strength and our life. Yes, my sons, it is in Jesus, through His holy mother, that union produces strength. Consequently, let us be united in them.[641]

B. Mutual Benefits

The last four of the consequences outlined by Father Chaminade are but different divisions of one and the same consequence, namely, that there is a sharing or communion of spiritual benefits between the members of the Mystical Body of Christ. He distinguishes three different kinds of sharing. One is that between the actual members of the Church militant, a second is that derived by these members from the merits of past members of the Church militant and a third, the communion of prayers and merits that exists between the churches militant, suffering, and triumphant.

The first of these "communions" makes any spiritual good received by one member of the Mystical Body, the common property of the whole Mystical Body.

[640] Chaminade, *Manuel du Serviteur de Marie* (Bordeaux: Imprimerie DeLeon, 1804), p. 5.

Dans le siècle le plus perverti qui fut jamais, du sein de la corruption, au milieu de tous les vices, on voit naître une génération chaste, une génération vertueuse; elle se dit la famille de la très pure Marie, et tout annonce en effet en elle la noblesse et la dignité de sa divine naissance. On ne voit en elle qu'éloignement pour le vice, qu'inclination pour la vertu; tous les membres de cette famille s'aiment tendrement et sont habituellement réunis dans le cœur de la divine Marie. Si la différence des caractères, si l'apparence de quelque défaut personnel pouvait quelquefois les refroidir les uns à l'égard des autres, pour rétablir la paix, l'union, la charité, ils n'ont besoin que de penser qu'ils sont tous Frères, tous engendrés dans le sein maternel de Marie.

[641] *Lettres de M. Chaminade*, V, p. 136.

> The unity of the Spirit which rules this body makes of all the supernatural gifts and all the other spiritual goods confided to this body the common property of all the members.[642]

Father Chaminade is speaking here of the *gratiae gratis datae*, or the gifts of God which are conferred on various members in view of the salvation of others and not for one's personal sanctification. This is evident from his next sentence:

> Even though they do not have the same functions, all the members act for the common good of the body and share in all that happens to it. Each member performs his functions for himself and for the body. To gain our share, it suffices to be without envy of the others and to love the good which is found in each member.[643]

But this sharing includes more than the benefits derived from the charismatic gifts. There is as well a real exchange of prayers and good works among the members.

> It also follows from this admirable union that all the members of the Mystical Body of Jesus Christ, being but one by the Holy Spirit and the charity which unites them, participate in a holy commerce of prayers, good works and merits, for charity, which does not seek its own interests, makes all those united to this body by the Holy Spirit to profit by all the good which the just accomplish.[644]

We participate in this communion of prayer if we "belong to the Church, and especially if we are united to all the members by a true

[642] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, p. 44.

L'unité de l'Esprit qui régit ce corps fait que tous les dons surnaturels et tous les autres biens spirituels qui sont confiés à ce corps, deviennent communs à tous les membres.

This quotation is from Caussel, *op. cit.*, p. 397.

[643] *Ibid.*

... quoiqu'ils n'aient pas tous les mêmes fonctions, ils agissent en tout pour l'utilité commune de ce corps et participent à tout ce qui lui arrive (I Cor. XXII) Chaque membre fait ses fonctions et pour lui-même et pour tout le corps. Il suffit de voir sans envie et d'aimer le bien qui se trouve dans chaque membre pour que nous y ayons part.

This quotation is from Caussel, *op. cit.*, p. 397.

[644] *Ibid.*

Il suit encore de cette union admirable que tous les membres du corps mystique de J.-C. n'étant qu'un par le St. Esprit et par la charité qui les unit, il y a un saint commerce de prières, de bonnes œuvres et de mérites entre les membres de ce corps, parce que la charité, qui ne cherche point ses propres intérêts, fait que tout le bien que les justes font, profite à tous ceux qui sont unis au corps par le Saint-Esprit.

This quotation is from Caussel, *op. cit.*, p. 398.

charity."[645] Moreover we ourselves must "continually direct our intention towards God" and "be faithful in employing all the time we ought to prayer."[646] It is thus, says Father Chaminade, that God "by making Christians members of the same body, renders them useful to one another."[647]

The second sharing consists in the benefits we derive from past members of the Mystical Body.

> The union between the members of the Mystical Body is so great that there is between them not only a sharing of the merits of Jesus Christ, from whom, because He is Head, all its good and all its merit comes, but also a participation in the merits of the just who have existed from the beginning of the world.[648]

In this way, every living member of the Mystical Body benefits by all the good that is or has been done by any of the other members. Father Chaminade attributes to every Christian the words of the psalmist:

> I am a partaker with all them that fear thee: and that keep thy commandments.[649]

Finally there is the communion of saints.

> There is a communication of spiritual goods between the saints in heaven, those still on earth, and those in purgatory. The saints pray on our behalf before God and we in return honor them by our praises. Moreover, we pray for those in purgatory with the result that God often relieves them of their suffering.[650]

[645] Chaminade, "De la continuité de la prière," *Notes for instructions : cahier cartonné, no. 4* (Rome: Archives of the Society of Mary, Box 9), p. 77.
Il y a une prière continuelle dans l'église, à laquelle on participe si on est 1° dans la communion de l'église, 2° surtout si on demeure uni à tous ses membres par une vraie charité.

[646] *Ibid.*
Continuité dans l'habitude de diriger son intention vers Dieu... Continuité encore dans la fidélité à employer tous les temps qui doivent être consacrés à la prière.

[647] Chaminade, "Du bon exemple," *Notes for instructions : cahier gris, no. 4*, p. 27.
... pour rendre les Chrétiens utiles les uns aux autres comme membres du même corps.

[648] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, pp. 44-45.
La société et l'union qui se trouve entre les membres du corps de J.-C. est si grande qu'il y a entre eux, non seulement une communion des mérites de J.-C., duquel, comme Chef, vient tout le bien et tout le mérite qui se trouve dans tout le corps, mais encore on participe aux mérites des justes qui sont et qui ont été depuis le commencement du monde.
This quotation is from Caussel, *op. cit.*, pp. 398-399.

[649] Psalms CXVIII, 63 quoted in Chaminade's "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, p. 45.

[650] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, p. 44.

Father Chaminade based the excellence of his sodality on this sharing of spiritual benefits between the members of the Mystical Body. The sodality, he says, "by the authority of the Church, renders this communion more intimate and more active between the sodalists living or dead in the state of sanctifying grace."[651] At the moment of the sodalist's consecration, "the admirable circulation of the Spirit of life which sustains and sanctifies all the members of the Mystical Body of Jesus Christ becomes more active and more abundant between the new child of Mary and his numerous confreres. At this same moment, and I say this with due consideration, he enters into a greater participation in the fruits of the Redemption."[652]

Our share in all these priceless benefits depends upon the degree of our union with Jesus Christ. "All the members of this body participate in the merits of the other members in proportion to their faith, their charity, and their union with Jesus Christ."[653] Father Chaminade illustrates his point by a comparison to modern business.

> In a business that makes large profits, they receive the largest share who have invested the greatest sum. In the same way Jesus Christ, Who is the Head, the bond, the master of this spiritual concern, distributes its goods and profits according to the merits of each one. These merits and profits, however, are the gifts of Jesus Christ, Who by His death and His other mysteries gives them their force and their value. Thus in this concern, everything depends upon union with the Head.[654]

Il y a une communication de biens spirituels entre les saints qui sont dans le ciel, ceux qui sont encore sur la terre et ceux qui sont dans le purgatoire; c'est-à-dire que les saints s'intéressent pour nous auprès de Dieu par leurs prières, et que nous aussi nous les honorons par nos louanges; que nous prions pour ceux qui sont dans le purgatoire, et que Dieu a souvent égard à nos prières pour les soulager dans leurs peines.

This quotation is from Caussel, *op. cit.*, p. 398.

[651] Chaminade, "Congrégation de l'Immaculée Conception de Marie," *Notes on the Sodality* (Rome: Archives of the Society of Mary, Box 47), p. 71.

N'est-ce pas cette même *communion des saints* rendue plus étroite et plus active entre tous les congréganistes vivants ou morts dans la grâce sanctifiante, par l'autorité de l'église?

[652] *Ibid.*, p. 72.

A ce même moment, l'admirable circulation de l'esprit de vie, qui soutient et sanctifie tous les membres du Corps Mystique de J.-C. se fait d'une manière bien plus active et plus abondante entre le nouvel enfant de Marie et ses nombreux confrères. A ce même moment, et cette considération n'est pas hasardée, il entre dans une participation plus grande aux fruits de la Rédemption.

[653] Chaminade, "Lettres de direction spirituelle au maître des novices d'Ebersmunster," *notebook RR*, p. 45.

Tous les membres de ce corps ne participent aux mérites des autres membres qu'à proportion de leur foi, de leur charité, et de l'union qu'ils ont avec J.-C.

This quotation is from Caussel, *op. cit.*, p. 399.

III. A Final Word

Although his relation to the Mystical Body is not properly a consequence of our union with Christ, we cannot conclude this chapter without a word concerning the role of St. Joseph in regard to it. Father Chaminade had a great devotion to St. Joseph. He added his name to his own, and in writing his signature, habitually initialed his given name of William, but wrote out his adopted one in full.

St. Joseph, says Father Chaminade "is 'master of the house of the Lord and prince over all His possessions.' Jesus Christ has a life of influence which makes all Christians the members of His body of which He is the Head. It is this body which is the house of the Lord and His possession."[655] Hence St. Joseph by God's appointment also has a governing role over the whole of the Mystical Body, a role recognized by the Church in proclaiming him its universal patron.

* * *

This chapter has outlined only the secondary consequences of the Mystical Body as they are set down by Father Chaminade, for the primary ones are so intimately bound up with the various phases of this doctrine that it was necessary to treat them concurrently with the exposition of the doctrine itself. Among these secondary consequences we can distinguish those which are personal and those which are social.

The first personal consequence is that of our oneness with Christ and especially the effects which a deep realization of this oneness will bring about. These effects, says Father Chaminade, are a growth in our faith in the presence of God, an increase in the respect we show our bodies, and a development of the sense of Jesus Christ as our mediator in religion.

[654] *Ibid.*

Dans une société où l'on fait de grands profits, ceux qui ont plus mis dans la société en retirent des fruits plus abondants. Or J.-C., qui est le Chef, le lien, le maître de cette société spirituelle, en distribue les biens et les profits selon les mérites de chacun: ces mérites cependant et ces profits sont des dons de J.-C., qui ne tirent leur force et leur valeur que de sa mort et de ses autres mystères. Tout consiste, dans cette société, à être uni au Chef.

This quotation is from Caussel, *op. cit.*, pp. 399-400.

[655] Chaminade, "De St. Joseph," *Notes for instructions : cahier gris, no. 1*, p. 177.

Il est encore "dominus domus suae et princeps omnis possessionis suae." J.-C. a une vie d'influence, qui rend les chrétiens membres du corps dont il est le chef. C'est là la maison du seigneur, sa possession.

A second personal consequence is the parallel between our spiritual life and the life of Christ that begins with our incorporation in the Mystical Body. Here, the parallel is considered in regard to three principal qualities, for we are kings, priests, and prophets with Christ. Our true kingdom, like Christ's, is not of this world, yet even now we have a number of subjects to govern. They are our minds, which should be subjected to the light of faith, our hearts, which should be subject to our minds, and our bodies, which should be subject to the other two. We are priests with Christ by that continuity of offerings and sacrifices which we daily make to God. Finally, we are prophets with Chirst by means of Revelation which enables us to see into the future and to pierce the very veil of eternity.

The third personal consequence consists in our participation in the sufferings and merits of Christ. It may be difficult at first to see sufferings in the light of benefits received from our Head, yet if we see them as divinized by our union with Christ and as the means to greater unity and conformity with Him, the difficulty vanishes. Moreover, our share in these sufferings plays a determining role in our share of His merits and His glory. And this share in His glory begins even now with the deep and perfect peace it brings.

A final personal consequence is that it is Christ in us who does all that we do. Our actions become His actions. Our perfection, consequently, consists in becoming nothing less than "other Christs."

The first of the social consequences is the identification of all the members of the Mystical Body with Christ. This is the truth of which we shall be reminded at the last judgment and for which Father Chaminade manifested a great predilection. His insistence on it resulted in the formation of that "family spirit" which is so characteristic of all his foundations.

Finally, there is the sharing of spiritual benefits between the members of the Mystical Body. There is a sharing between the present members of the charismatic gifts as well as of prayers and good works. There are the benefits derived from past members; and there is the communion of spiritual goods between the churches militant, suffering, and triumphant. These sharings form the basis of the excellence of Father Chaminade's successful sodality in Bordeaux. It is important to note that the size of our share in these goods depends upon the degree of our union with Christ.

Almost by way of a postscript, it must be pointed out that Father

Chaminade also claimed a special role for St. Joseph in the Mystical Body. St. Joseph is the master of the house of the Lord and the prince over all His possessions and Christ's house and His principal possessions are, in reality, the Mystical Body.

CHAPTER IX

Father Chaminade's Contribution to Modern Spirituality

OUTLINE

I. Similarities with the French School.
   A. Theocentrism.
      1. A New View of the Soul's Relation to God.
      2. A Characteristic Note: Insistence on the Incarnate Word.
   B. Preoccupation with the Mystical Body: a System of Spirituality.
   C. The Mysteries of Christ.
      1. Means to Conformity with Christ.
      2. Contemplates and Assumes States Rather than Actions of Christ.
   D. The Spirit of Christ.
      1. Operates the Mysteries of Christ in Us.
      2. Hence, Complete Abandonment to Him.
   E. The Struggle for the Regeneration of the Body: Rigorous Self-abnegation.

II. Developments Added to French School Doctrine.
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      1. Mary's Motherhood Defined as a Participation in Christ's Grace of Headship.
         a. General Explanation: Founded on Christ's Prerogatives.
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            (2) He is the Source of Our Grace.
         b. Father Chaminade's Explanation.
            (1) Mary in Giving Birth to Christ Made Possible His Grace of Headship.
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      2. Mary's Role in Regard to the Mystical Body as a Whole.
         a. Distinction between Mary's Role in Regard to the Whole Body and the Individual Members.
         b. Mary's Relation to the Church a Life-of-Christ-to-Mary Relationship.
            (1) More Than the Sum of All Her Activities for the Individual Members.

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3. Mary's Relation to the Individual Members of the Mystical Body.
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B. The Virtue of Faith.
   1. A Completion of the French School's "Devotion to Baptism."
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         (1) The Light of Faith is the Word of God.
         (2) By Faith We Hear and Follow the Spirit of Christ.
      b. Faith, the Counterpart of Baptism among the Virtues.
   2. The Prayer of Faith.
      a. Adherence in the French School: Means to Conformity with Christ.
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III. Father Chaminade's Place in the History of Spirituality.
   A. Father Chaminade's Contributions to Spiritual Doctrine Unnoticed by Historians.
   B. Reasons:
      1. Lack of Published Material.
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      2. Limited Propagation of his Doctrine.
         a. The Preoccupation of his Sons with Organizational Development.
         b. The Dawn of a New Era.

* * *

Father Chaminade lived and developed his spiritual doctrine almost two centuries after Cardinal de Berulle founded and developed his school of spirituality, yet his doctrine reflects the principles of this spiritual master to a much greater extent than many of the Cardinal's more immediate successors. He represents, as it were, a nineteenth century revival of Berullianism. Father Chaminade himself is witness to this claim. In 1833, writing to Father Chevaux, he says:

> I adopt the doctrine of Father Olier, for it is convenient that we all have the same doctrine. I believe, however, that this doctrine has need of certain developments.[656]

[656] *Lettres de M. Chaminade,* III, p. 317. Other passages in this same volume of letters that contain equivalent statements can be found on pages 306, 325, and 394.

In identifying his doctrine with that of Father Olier, Father Chaminade identifies it with the French school in general, for it is the opinion of Bremond that Olier "alone presents the principles and applications of its common doctrine in their full extent," and that in his writings we have "a summa of the French school."[657] Pourrat is of the same opinion. He describes Olier as "that disciple of Condren who has the most clearly presented the doctrine of Berulle."[658] Father Chaminade's doctrine, then, by his own admission, is basically that of the school of Berulle. However, he has his original points, for he found that Berullianism, as summed up by Father Olier, needed "certain developments." Thus, in seeking the proper place in the history of spirituality, there are two considerations which have to be made, namely 1) to show that the basic principles of his teaching were those of Berulle and 2) to discover the original elements which he added to this basis and which set him off from the other members of this school.

I. Similarities with the French School

That the basis of Father Chaminade's spiritual doctrine is truly Berullian is evident from what has been explained during the course of the previous chapters, but for the sake of clearness it will be well to sum up these similarities here. The first point of resemblance occurs in the fundamental approach to the science of the soul's relation to God. While the greater portion of ascetical writers through the centuries centered their teaching on man, his needs and his end, Father Chaminade, with Berulle and his followers, made God the center and considered men in so far as they were to render God the honor and adoration which is His due. But this theocentrism of Father Chaminade and the French school was not a general or abstract one. It took on a particular and characteristic note it its insistence on the Incarnate Word as the perfect worshiper of God and the mediator of men with God.

This accent on the virtue of religion and on Christ, Who by His Incarnation is constituted the perfect adorer and man's mediator, led inevitably to a preoccupation with the doctrine of the Mystical Body of Christ. In this great truth, especially in its forceful presentation in

[657] Bremond, *op. cit.*, III, p. 460.

[658] P. Pourrat, *La Spiritualité Chrétienne*, III (Paris: Libraire Victor Lecoffre, 1925), pp. 525-526.

the Epistles of St. Paul, they found the perfect expression of their Christological theocentrism. This characteristic, which was as intrinsically a part of Father Chaminade's doctrine as it was of the three great masters of the French school, is described for us by Father Mersch.

> Already in Holy Scripture and in the oldest of the Fathers we find our incorporation in Christ presented as a first principle for the regulation of our conduct. One can recall, for example, the exhortations to charity, to union, to chastity, to patience, which St. Paul derives from it. In Latin theology we find this preoccupation with practical application still more developed. But it is in the works of the masters of the French school that it attains its maximum. Their doctrine of the Mystical Body is above all a spiritual doctrine, and what, among other authors, was of occasional use, has for them the allure of a system.[659]

By means of our union with Christ in the Mystical Body we constitute with Christ but one perfect adorer of God and thus in this union we find the highest practice of the virtue of religion attainable by man. But the degree of our union with Christ depends upon the extent of our conformity with Him, a conformity which Father Chaminade and the masters of the French school set out to attain, not by means of an imitation of Christ's actions, but by the penetration into and the putting on of Christ's mysteries or states. By a "state" of Christ is to be understood, not that combination of actions which made up the exterior and passing mystery, but the interior and permanent sentiments and dispositions He had in these mysteries. "To contemplate the states of Jesus and to appropriate them to oneself, such is the method of the school of Berulle," says Pourrat.[660] This swift plunge into Christ makes a striking contrast with the slow, methodical asceticism of the school of St. Ignatius.

The mysteries of Christ were operated in Him by the Holy Spirit, whom these writers more commonly refer to as the Spirit of Christ. It is He also who will operate them in the members of Christ, for the same Spirit should operate in the members as operates in the Head. For this reason, Father Chaminade and the French school masters unceasingly advocated and urged their disciples to complete abandonment to the direction of the Spirit of Christ. They were unwavering

[659] Mersch, *op. cit.*, II, p. 292.
[660] Pourrat, *op. cit.*, III, p. 534.

disciples of St. Augustine and St. Thomas in their insistence on the primacy of God and efficacy of His grace.

But this abandonment could not occur without a struggle, for due to the consequences of original sin, our nature is in a state of rebellion and stands in need of a spiritual regeneration. This regeneration takes place in the soul by means of Baptism, but the body remains subject to the spirit of the flesh. Only a rigorous self-abnegation will bring it under the sanctifying influence of the Spirit of Christ and lead man to full conformity with Jesus Christ in all His mysteries.

The fact that this panoramic view of French school spirituality is as true for Father Chaminade as it is for Berulle, Condren, or Olier establishes him indubitably as a member of this school and at the same time explains the identification of his doctrine with that of Father Olier made in the letter quoted above. Occurring, as it does, nearly two centuries after Berulle, Condren and Olier first proposed their original viewpoint, Father Chaminade's doctrine represents a resurgence of Berullian spirituality that, strangely enough, is only now being recognized.

II. Developments Added to French School Doctrine

But more important than this Berullian basis of Father Chaminade's spiritual doctrine are the "certain developments" he added to it. These developments are indirectly indicated for us by Father Chaminade in two of his attempts at a composition of a "manual of direction" for his spiritual sons. They are his eleven page *Manuel de Direction à la vie et aux vertus religieuses dans la Société de Marie* and his two page *Principes de Direction*, both written in 1838. A careful comparison of these essays with the writings of Father Olier revealed that they are for the most part a topical sentence outline of Olier's *Introduction à la Vie et aux Vertus Chrétiennes* and made up of direct quotations from this work. But what is important and revealing is the pair of original paragraphs Father Chaminade worked into both of these outlines. In these paragraphs we have a certain indication of the principal developments which Father Chaminade felt Olier's doctrine needed.

A. The Relation of Mary to the Mystical Body

The first of these paragraphs in the *Manuel de Direction* reads as follows:

> It is a truth of faith that Jesus was born of Mary. The spiritual director ought never to overlook the import of this revelation by the Holy Spirit. We have all been conceived in Mary, and we ought to be born of Mary and formed by her to the resemblance of Jesus Christ so that we might live the life of Jesus Christ, that we be with Jesus Christ, other Jesus, Sons of Mary.[661]

There is a similar paragraph in his other essay: *Principes de Direction.*

> Mary was the first to be conceived in Jesus Christ according to the Spirit, as Jesus Christ was Himself conceived according to nature in her virginal womb. That is to say, Mary was formed interiorly to the resemblance of Jesus Christ, her adorable Son, and associated from then on in all His mysteries both exterior and interior, so that her conformity be as perfect as possible, or better, that it be as uniform as possible. It is thus that Jesus Christ is the first of the predestined and that only those will be predestined who are conform to Him, who have been born and formed by Mary.[662]

Implied in these two paragraphs is the whole of Father Chaminade's teaching in regard to Mary's role in the Mystical Body. This role, as we have already seen, is founded on her Divine Maternity, for in giving birth to Christ, Mary gives spiritual birth to all men. In explaining just how this occurs, theologians generally appeal to the prerogatives of Christ. By the Incarnation, Christ becomes both the new head of the

[661] Chaminade, "Manuel de Direction à la Vie et aux Vertus Religieuses dans la Société de Marie," *notebook D*, p. 3.

C'est une verité que J.-C. est né de Marie, ex qua natus est Jesus. Ce ne doit pas être en vain pour un directeur que le St. Esprit a deigné reveler cette verité. Nous avons été tous conçus en Marie, nous devons naître de Marie et (être) formés par Marie à la ressemblance de J.-C. . . afin que nous ne vivions que de la vie de J.-C., que nous soyons avec J.-C. d'autres Jésus, fils de Marie.

[662] Chaminade, "Principes de Direction," *notebook D*, p. 13.

Marie fût alors la 1ere qui fut conçue en J.-C. selon l'esprit, comme J.-C. étoit lui-même conçu selon la nature dans son sein virginal. Marie, c-à-d, fût formée interieurement sur la ressemblance de J.-C., son adorable fils, et associée dès lors à tous ses mystères, soit dans ce qu'ils ont d'extérieur, soit dans ce qu'ils (ont) d'intérieur, afin que la conformité fût la plus parfaite possible; ou plutôt qu'il y eût l'unifomité possiblé.

C'est ainsi que J.-C. est le 1er des prédestinés, c'est ainsi qu'il n'y aura de prédestinés que ceux qui seront conformes à J.-C. et que tous les prédestinés auront été conçus et formés en Marie.

human race and the source of all grace. He is constituted the head of Men, the new Adam, by His perfection, and He becomes the source of all grace by the union of His humanity with the Divinity. When, then, Christ was born of Mary, He immediately became "head of the predestined" and consequently, we were all at the same moment united to this new Head, who is the source of all grace. Therefore, we can say that we all received our spiritual life from Mary and that she is truly our Mother.

But Father Chaminade has another explanation for her motherhood. Since it was through Mary that Christ received His human being, it was through her as well that He received His grace of headship, or as Father Chaminade calls it, his life of influence over His members; for it was the human being He received from Mary that made this grace possible. In return, Christ bestowed on Mary a participation in this life of influence so that she constitutes with Him the Head of the Mystical Body. Her life of influence, however, is best described by the term "Mother" of the Mystical Body.

Hence, the first of the original points of Father Chaminade's spiritual doctrine in regard to the Mystical Body:

1. Mary's Motherhood of the Mystical Body consists of a participation in Christ's grace of headship which she received at the moment of the Incarnation in return for the human being He received from her.

Another fruitful distinction implicit in the doctrine of Father Chaminade regarding Mary and the Mystical Body is the distinction between her role as Mother of the Mystical Body as a whole and her role as Mother of the individual members. Both the life of the Church and the life of the individual Christian should mirror the life of Christ. This truth implies another, namely that both the life of the Church and the life of the individual member of the Mystical Body should have the same relation to Mary as Christ's had. Father Chaminade seized upon this implication, developed it, lived it, and made of it one of his contributions to the history of spirituality.

Father Chaminade certainly wasn't the first to see and to preach the apostolic role of Mary, but he was the first to conceive her relation to the Church as a life-of-Christ-to-Mary relationship, to see it as the fulfillment of all those duties and cares she fulfilled in regard to Christ. Moreover, he saw it as something more than the sum of all the activities she undertakes on behalf of the individual members of the

Mystical Body, for the Church has a life apart from and independent of the composite of the individual lives of its members. And finally, the religious congregations he founded were established precisely to aid Mary in this apostolic mission while acting under her orders, and this characteristic is still a distinction uniquely theirs.

Hence the second of Father Chaminade's original points:

2. There is a distinction between the role of Mary to the Mystical Body as a whole and her relation to all its members. Her role in regard to the life of Church is the same as her role in regard to the life of Christ.

The role of Mary in regard to the individual members of the Mystical Body marks at the same time his greatest difference from the other members of the French school and his greatest contribution to their spirituality.

> All the writers of the French school teach that those wishing to be truly Christian must reproduce in themselves the mysteries of Christ. They studied in their writings the various mysteries and states of Jesus Christ. Yet each of them has his preferences, his favorites. Berulle prefers the mysteries of the terrestrial and celestial lives of Christ; Condren, those of His life of immolation on earth and in heaven; and Olier, those of His eucharistic life.[663]

Father Chaminade's preference comes closest to that of Berulle, but is distinct and original. He saw Christ's state as Son of Mary as the most outstanding of all His mysteries and the sum of all the others. This preference led him to the formulation of a new and extremely exalted conception of devotion to Mary, the devotion of the reproduction of the filial piety of Jesus towards Mary. It consists in becoming another Christ, Son of Mary; of growing from spiritual infancy to spiritual adulthood under her direction and care. It is of necessity an apostolic devotion, for being the reproduction of Christ's Sonship, it must necessarily reproduce the reason for which Christ became Son of Mary, namely, to save the souls of men.

And thus we have the third and greatest of Father Chaminade's original points of spiritual doctrine.

3. The spiritual life of the individual members of the Mystical Body is another life of Christ advancing from infancy to maturity. Mary's relation to this spiritual life is the same as her relation to the life of Christ, and the relation of the individual member to Mary is that of another Christ to Mary.

[663] Pourrat, *op. cit.*, III, p. 535.

B. The Virtue of Faith

The second original pair of paragraphs in the manuals of direction which Father Chaminade based on Father Olier refers to the virtue of faith. The longer one reads as follows:

> A director of souls can expect success only in so far as he purifies and makes grow the faith of his pupils and brings them to act in the spirit of faith. The Spirit of Jesus Christ will bring about our conformity to the Divine Model only in proportion to our faith. This is the doctrine of the Council of Trent: Faith is the beginning, the foundation, and the root of our justification.[664]

The second paragraph of this pair refers principally to the faith of the Blessed Virgin.

> Faith in the Son of God becoming man was in Mary at the moment of the Incarnation. It was this tiny grain sown in her soul which caused her to conceive, by the operation of the Holy Spirit, Jesus Christ and all the predestined.[665]

The implication here is evident. As Mary by her faith conceived Jesus Christ in the natural order, so the members of the Mystical Body by their faith can conceive Him in the supernatural order. The light of faith is the Word of God and, therefore, when this light comes to dwell in us, it is in reality Christ who comes and dwells there. This is what Father Chaminade means when he says that by faith we conceive Christ in us. Moreover, by increasing our faith we grow in Christ. This is because faith enables us to hear and to follow the directions of the Spirit of Christ in us Who seeks constantly to lead us to greater union with and conformity to Christ.

Among the members of the French school, and especially among a certain group of them,[666] there was a great insistence on Baptism

[664] Chaminade, "Manuel de Direction à la Vie et aux Vertus Religieuses dans la Société de Marie," *notebook D*, p. 4.

Un directeur ne doit attendre aucun succes de ses travaux qu'autant qu'il sera attentif à epurer et à faire croitre la foi dans ses élèves, puis à les faire agir en esprit de foi. L'esprit de J.-C. n'opère en nous notre conformité à ce divin Modele qu'à proportion que nous avons plus de foi. C'est la doctrine du St. Concile de Trente, fides initium, fundamentum, et radix totius justificationis nostrae.

The quotation from the Council of Trent is taken from Chapter 8 of its 6th session. Cf. Denzinger, *op. cit.*, p. 270, no. 801.

[665] Chaminade, "Principes de Direction," *notebook D*, p. 13.

La foi au fils de Dieu se faisant homme a été en Marie au moment de l'Incarnation, ce grain de froment jeté dans son âme, qui lui fit concevoir par l'operation du St. Esprit, J.-C. et tous les prédestinés.

[666] Cf. Bremond, *op. cit.*, IX, pp. 3-4.

whose action on our souls not only initiates us in the spiritual life but even outlines the entire plan of its progress and growth. Father Chaminade shared this "devotion to Baptism" but to it he added an equal, perhaps even greater, insistence on its counterpart among the virtues. In Baptism we have the sum of the justifying action of God upon our souls; in the practice of the virtue of faith we have the sum of man's cooperation in his justification. While the French school devotees of Baptism neglected this theological virtue in their writings, Father Chaminade developed it and made of it an original and prominent part of his spiritual doctrine. Thus it can be stated as the fourth of his original points:

4. Father Chaminade added to the French school's "devotion to Baptism" an equal insistence upon and development of its counterpart among the virtues, namely, faith.

This insistence on the virtue of faith led to a further difference between Father Chaminade and the school of Berulle, or better, to a further development of their doctrine by him. In this school the means to acquisition of the states of Christ was summed up in the practice of "adherence," which consisted in a complete abandonment to the guidance of the Holy Spirit in view of our complete transformation into another Christ. The steps by which this end was to be achieved are listed by Bremond as the request, the ratification, the exposition, and servitude.[667] They are more like abstract principles than concrete directions and find slightly different forms in each of the primary members of this school.

Father Chaminade adopted these principles and drew from them and from his development of the virtue of faith a concrete method of prayer known as the prayer of faith. According to this method, which has already been explained in chapter seven, our abandonment to the Spirit of Christ and our transformation into another Christ is achieved by faith, which penetrates our souls and records its image there just as sunlight penetrates the eye and leaves its image on the retina. Hence the fifth and final original point of Father Chaminade's spiritual doctrine in regard to the Mystical Body:

5. The practice of adhrence developed by the French school as the means whereby the states and mysteries of Christ were to be assumed was transformed by Father Chaminade into the more fruitful and concrete prayer of faith.

[667] Cf. *Ibid.*, III, pp. 140 ff.

III. Father Chaminade's Place in the History of Spirituality

Since Bremond in his monumental work on French spiritual thought never reached that period in which Father Chaminade lived and worked it is not surprising that there is no mention of him in his *Histoire Littéraire du Sentiment Religieux en France*. But it is doubtful that even if he had reached this period, he would have devoted any more attention to him than have other historians. Pourrat for example, who recognized only his contribution to the field of Christian education, disposes of Father Chaminade in a paragraph on Marcellin Champagnat with a mere mention.

> At the same time, the Jean-Marie de Lamennais, the Fournets, the Chaminades were also preparing teachers for the children of the people.[668]

It is a masterpiece of understatement even in regard to his educational contributions. Yet such an understatement is understandable, for there are two principal reasons why Father Chaminade's spiritual doctrine failed to receive the acclaim due it, namely, lack of published material and a limited propagation of his doctrine.

It is unfortunately true that had Father Chaminade devoted his talents less to organization and more to publication, he would have had far less of an influence, of an impact on the modern world, but a lot more attention from historians of spirituality. This overstress on the printed word puts too great a premium on the writer and too little on the man of action, on the organizer, who may have, and often does have, a greater contribution to make to the development of spirituality. Father Chaminade is a case point. While some of the members of the French school, like Berulle and Condren, left the fruit of their thought to posterity in simple printed works, others like Olier and Grignion de Montfort, left it with a religious congregation, thus assuring its propagation. But Father Chaminade went even further. He left his ideas in an organisation so that even if every document regarding his spiritual doctrine be lost, its principal points could be reconstructed by the sole study of the religious congregations he founded. His foundation was to be a spiritual director who would never die; its organization, the graphic embodiment of his doctrine.

But despite the fact that Father Chaminade never wrote for publication, book conscious historians would have given him his right-

[668] Pourrat, *op. cit.*, IV, p. 591.

ful place among the masters of spirituality had there been secondary sources, books by disciples setting forth his teaching and carrying his message beyond the confines of his religious congregations as Father Chaminade had intended. But, up until recently, even these have been wanting, for his spiritual sons were long engaged in the work of definitive organization and the establishment of a world-wide network of schools. This growth of his Society of Mary, its "establishment" among the religious Orders of the Church, absorbed its principal energies to the extent that the explanation and propagation of Father Chaminade's spiritual doctrine was eclipsed. But now that their organization has reached maturity, the disciples of Father Chaminade are increasingly turning their attention to the examination and diffusion of their spiritual heritage and within a very short time, historians will be forced to revise their work so as to include the contributions of Father Chaminade to the development of spiritual doctrine.

This thesis, because of its limitation to Father Chaminade's development of the doctrine of the Mystical Body, has set forth only a few of the many facets of the doctrinal and organizational diamond which Father Chaminade left to us. But even so, it is already evident that authors such as Pourrat will need considerable revamping in their treatment of spirituality in the post-Revolutionary period.

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